AMERICAN ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. III.—(XXIII).—JULY, 1900.—NO. 1.

THE IDEAL SEMINARY ACCORDING TO ST. FRANCIS DE SALES.

IN a former number of the REVIEW (November, 1898) I pointed out that the holy Bishop of Geneva did not, at any time during his episcopate, find himself in position to establish a diocesan seminary; but I showed what means he took to remedy this disadvantage. It will be of interest to inquire what would have been in all probability the special features of a seminary founded by him; and it is perhaps even more interesting to discover or conjecture the system of seminary training which he would recommend for the needs of the present day, particularly in English-speaking lands. The answer to these two questions is the subject of the present paper. I intend to speak, not of the mere college, or of what is called the "Little Seminary," but of the "Great Seminary," comprising only such youths whose aptitude and attraction for the priesthood have already become more or less clear both to the candidates themselves and to their superiors; in other words, I have in mind seminarists who are in a short time to become the guides of souls and who are occupied in the highest and most difficult branches of ecclesiastical study. What then would St. Francis de Sales have done with and for such a chosen band? What for their souls? What for their minds? What for their physique?

The Devout Life gives us the general system which would be followed by its author in the development of the spiritual and moral character of his future priests, by religious exercises and by the study and practice of the virtues. He could not ask less from them than from persons "in the world." He could not exact more, because as regards exercises their time would not

allow it; and as regards the spirit of prayer and virtue, he had only one rule for world and cloister. He would only take care that they who were afterwards to teach others should go to the depths of his doctrine. He would insist especially on the teachings and motives most applicable to them. Each of them was to be an *alter Christus*, hence, more necessarily than for the saint's other disciples, must the sacred Life and Passion of the Saviour form the subject of their meditations. What a strongly marked meaning would the words "duties of *their* state"—the highest on earth—have for them! What should be to them the Blessed Eucharist, around which their whole life was to turn! How special their relations with her whose "Fiat" was the first consecrating word, who was the supreme adorer and chief apostle of their Master! Certain it is that the practice of continual union of mind and heart with Jesus, which is the keynote of the *Introduction* and of all the saint's spiritual doctrine, would be impressed on them from the beginning to the end of their course.

All this is of course the practice of charity, the mainspring of the apostolic spirit. "It is this divine passion," says the *Treatise on the Love of God*, "which inspires so much preaching, sends forth to so many dangers a Xavier, a Barzeus, an Antony, all that throng of Jesuits and Capuchins, and other religious and ecclesiastics of every rank and order, to the Indies, to Japan, to Maranon, to make the Sacred Name of Jesus known, acknowledged and adored throughout those distant nations." After charity would come the cultivation of hope to elevate the soul towards heavenly goods, and by the same movement create disinterestedness and detachment.[1] Faith would receive a special direction towards that attachment to the Church and repulsion of heresy which was a devouring passion with the Apostle of the Chablais. The virtue of religion, as the immediate resultant of the theological virtues, would be the next care of the holy bishop who would communicate to his young levites his own deep reverence for sacred persons and things, for the smallest word and ceremony of the liturgy. The other virtues in their turn—obedience, chastity with its prerogatives and safeguards, humility,

[1] By a printer's error, the saint's maxim, "Providence is the priest's *morrow*," was cited as "Providence is the priest's *mirror*," in our previous article.

fraternal charity, mortification, equanimity, and perseverance. His instruments would be example and word, frequent and ardent discourse in public and in private. "Always have on your lips," he says to the Mother-Superiors of the Visitation of Paris, "the fire which your Beloved, burning with love, came to cast into hearts."

The saint's letter to his clergy, almost the first act of his episcopal life, where he calls knowledge the eighth sacrament of the priestly charge, is enough to show the pains which he would take in forming the mind of his candidates. His own career, his writings, and his express declarations, prove that St. Thomas would be, in his seminary, the text and foundation of dogmatic and moral theology. We see also, on the other hand, that he would have his theologians seek knowledge for themselves at the fountain-head of the Scriptures and the Fathers; nor would he insist that attachment to the letter of St. Thomas be servile, or such as to hinder a reasonable eclecticism. His own theological studies had been rather positive than scholastic; and, while he often expressed an humble regret that he had not been able to study the scholastics more profoundly, he still more often warned his disciples to beware of wasting their time in subtle speculations while leaving subjects of greater practical importance insufficiently studied. He told a friend that he had an idea of composing a work which should be a simple but complete exposition of Catholic dogma, with its reasons, but expressed in a non-polemic way. We know, indeed, how he esteemed controversy in its proper place, but he would prepare for it rather by a special fulness and clearness of exposition as to the points attacked by heretics than by a direct dwelling on objections. He aims, as Sainte-Beuve well says (*Lundis*, January 3, 1853), less at removing difficulties than at forestalling them. He gives as his rules for dealing with heretics: first, to listen with great attention to the expression of their opinions, patiently supporting their most outrageous assertions or most virulent abuse; secondly, to explain with great clearness and imperturbable gentleness the Catholic doctrine, clearing the Church from the false aspersions cast upon it.

He could, of course, with his council, fix the manuals and general methods for all the branches of instruction; but his professors,

once tested and appointed, he would leave free. While entirely at the disposal of others, it was his principle to wait till he was asked for advice; and it is to be remarked that, in all his foundations or rehabilitations of religious or collegiate establishments, except of course his own Visitation, he placed the government in the hands of ecclesiastics more or less independent of his own jurisdiction. It is certain that the dearth of suitable men in his diocese would have obliged him to confide the direction of his seminary to some religious congregation, as he did his two colleges; but, in any case, his staff would have great liberty, as long as such principles and details as are of essential importance were well fixed in the minds of the students. For the rest, to have been over the ground, to "know how to doubt," to have contracted a love of study, to learn the most useful sources and the best methods of application, would be to him a sufficient result of three or four years of higher Church studies at that early age. Once a young friend told him that he would have finished his theology in a year's time. "My son," said the wise bishop, "your theology you will never finish."

One recommendation, however, our saint would no doubt make to his professors as he does in a letter of November, 1617, to a Benedictine Father, who was about to compose a theological *Summa*. It would be to teach in an "affective" style, continually appealing to the heart of the disciple and thus making intelligence and will concur in the reception of knowledge. His own treatment of the most profound questions of dogma, in the earlier books of the *Treatise*, explains his meaning. Particularly as regards ethics and moral theology we can figure to ourselves how the great religious philosopher would insist that not only the abstract theory of conscience and the virtues, but at the same time that intimate science of one's own heart and inward being, which is the basis of spiritual discernment and of sympathy with others, should be impressed on the minds of his young levites.

Pastoral theology, as the candidate comes nearer and nearer to the goal of his desires and to the sphere of his work, would find a well-recognized place. The saint wished to write a book on this subject also, and he gave to his intimate friend, Froger, *curé* of St. Nicolas du Chardonnet, at Paris, two instances of the

materials with which his inventive piety supplied him.[2] In our essay on "St. Francis de Sales as a Preacher," we have shown what ideas his professor of rhetoric would have instilled. We do not attempt to conjecture the proportion of time which would be given to different studies, to private preparation, or to actual class. We know that the day would be full; would begin early rather than close late; that neither professors nor students would be over-driven; that to do well would always be considered rather than to do much; that there would be frequent recapitulation and ascertainment of progress by examinations and debates. This much we can infer with certainty from the saint's didactic methods, and from his conduct with regard to his Barnabite College at Annecy.

The examples given in our former article suffice, and to know the founder of the Visitation suffices, to realize the prudent and tender care which he would have for the health and temporal well-being of his beloved charges, in view of the severe strain to which their mode of life would subject them and in view of the requirements of their future ministry. The food would be abundant, good of its simple kind, and appetizing. The allowance of sleep would be generously regulated on his principle: "As much of the night must be taken for sleep as the temperament requires for being usefully wakeful during the day." What we call "comfort" now-a-days, would be attended to as far as necessary for health and spirits. We need hardly say that the idea was unknown in the sixteenth century; even the word, with the qualification "borrowed from the English," only got admittance into the dictionary of the French Academy in 1878. Ventilation, lighting, heating, drainage, etc., would, we are convinced, receive from Francis de Sales, within the limits of Christian moderation and with the view to better securing of higher objects, an attention which no other French prelate of his generation, or perhaps, indeed, of several generations later, would have been clear-sighted enough to give.

[2] The points are worthy of note and were practical enough at an epoch when contagious diseases recurred in many districts every generation. One was to have a light burning in front of the priest's mouth and nostrils while administering Holy Viaticum to the plague-stricken; the other, to give them Extreme Unction by means of cotton wool fastened to a long rod, using a single form for all the senses.

Recreation would be elevated to its true level of an important duty in a seminary organized by our saint. "If your attention is fixed on other things you must detach it in order to take recreation properly." Thus he speaks in his Conferences, to the Sisters of the Visitation, much less obliged to recreation than are seminarists. And again, at the end of his conference on Cordiality: "It is necessary that the Sisters should recreate themselves, and above all that the novices should be made to do so properly. Words that would be idle at another time are not so at that time when all should be engaged in contributing to the pleasure of others. There would be no harm in passing the whole hour in talking of indifferent things; another time one will talk of good things." In other words, to the author of the *Devout Life* recreations are not only "lawful" but "laudable." The chapter which thus imposes the relaxation of the mind gives at the same time the due limitations, viz., that while recreation to be such must be enjoyed, the heart is not to be attached to it, nor are so much time and attention to be given to it as to make it a fatigue or an occupation. Real unbending of the mind and necessary exercise once secured, it is evident that the rules of priestly moderation would be equally safeguarded as to the kind of recreation permitted or encouraged. But these rules vary so indefinitely with the age and the country that it is not worth while to dwell on them. Some recreations would (as we see in the chapter above alluded to) be recommended; such are walking, conversation, and music; others would be tolerated, according to the individual needs.

We will now consider the way in which our saint would harmonize principles which, if soul and body were considered separately, might seem conflicting. For instance, this last question of health. We may be quite sure that there would be no pandering to artificial tastes, no forgetfulness of the rights of mortification, no neglect of the ascetic principle that the flesh is the enemy which, by apostolic men even more than by others, must be chastised and brought into subjection. No "affection" for bodily ease would be permitted for an instant to those who aimed at being immediate ministers of a poor and crucified Lord. The attention to bodily necessities would be a good of the lowest order and relatively to nobler things only a necessary evil. The

discipline and severe studies of the establishment would be the great justification of the various amenities of the seminary: "If a man work let him eat," the converse of St. Paul's maxim. He himself during the studies of his young manhood fasted and wore the hair-shirt three days in the week, but he was living amid the dangers of a great university town, and even then it is not his penances but his interminable written analyses and disquisitions which he styles "*Adversaria juventutis meae.*" He wished all devout men "to know how to fast." The twenty extra vigils and the severe Lent of that day would amply suffice to teach them the lesson, and we suspect that mitigations rather than aggravations would be the tendency there. Watchings at the night processions, by the bedside of a sick companion, at the frequent "Forty Hours" ordered by the pious bishop, would occasionally be such an obligation, for the sake of good habits and the formation of character. We do not suppose that either the discipline or any other bodily maceration would be imposed, but certainly priests trained by our saint would be neither in ignorance nor in horror of them.

Another question of this kind is the amount of seclusion from "the world" which St. Francis de Sales would ordain during the years immediately preparatory to the sacred ministry. We think that the ingress of this world would be very jealously watched, and that the seminary, with its duties, its trials, and its joys, would be thoroughly self-contained. With regard to the exits necessary or advantageous—the "excursions," so to speak, of the students into that system of things into which they were soon to be permanently thrown—we think that the advantage of sustained recollection during the time of probation or preparation would weigh more with the saint than that of becoming better acquainted with their future environment and of guarding against "reaction." Precautions could be taken at the actual moment of exchanging a state of dependence for one of freedom; but to keep up any serious relations with the outside world during the short course of training would seem, we think, the continuing of the action of a poison already too deeply instilled and the favoring of its future influence. The annual vacation would furnish, perhaps too fully, the extent of testing, of acclimatization, so to say, that might be desirable.

Closely connected with the question of seclusion is the matter of discipline, that is, of regularity and punctuality in the exercises, and maintaining silence and special gravity of demeanor in certain places and at certain hours. The end to be gained would make this an essential factor in the constitution of his seminary; for with the saint it is the surest means of acquiring that equableness of disposition and of mind which in his conference on Steadfastness (*Fermeté*) he calls "the most necessary and special virtue of a religious life." The founders of houses of holy discipline made their statutes, he says, "to enable their disciples to pass, as by a bridge, from the uniformity of their exercises to uniformity and equal-mindedness amid the varying phases of our earthly and of our spiritual life." This philosophy of discipline would be inculcated until submission to it became conscious and cheerful, till college-discipline passed into self-discipline, a permanent habit not liable to disappear with the disappearance of the means employed to produce it.

The last point of our inquiry into the sort of seminary which St. Francis de Sales would have founded is its spirit. One has not to go very deep into his views to know what this would be. It was his very mission to prove the Lord's "yoke sweet and burden light." As in his Order of the Visitation he shut off as far as possible the idea of Mistress which had hitherto coexisted with that of Mother in monastic legislation for women, so in his seminary would his ideal of government have been the paternal, manifesting itself in a more tender way to those who needed encouragement, in a firmer and manlier way to the strong. "Superiors," he says, "must fulfil their charge by the practice of humility, of sweetness and meekness of heart, the virtues which were so dear to our Lord and which He enjoined upon His Apostles, destined to the mastery of the universe." To devotedness and fatherly condescension on the part of the principles and directors of his institution, would correspond, according to the saint's theory, a loving familiarity, openness, docility on the part of the subjects, as nature's forces yield themselves to the vivifying and beautifying of the kindly sun.

The solicitude of a superior of this sort would however be, if possible, greater for the correcting of the faulty than for the culti-

vation of the more promising. "Be very tender with the imperfect," says the founder of the Visitation to Mother Joly de la Roche, "in order to help them to profit by their imperfections. A very imperfect soul can reach a high perfection if properly assisted." It would be the very glory of his spiritual craft to make his great instrument of training, fatherly persuasion and loving reasonableness, reach even to this. "If some were to set themselves against this guidance," he says to the same Mother, "you can take occasion to bring them to it by pointing out to them their unreasonableness in giving heed to the false imaginations of depraved nature. You may tell them that there is not question in religion of philosophers and clever men, but of graces and virtues; and so you can detach them insensibly from themselves and engage them to submission to superiors, who on their part must exercise great discretion, duly observing times, persons, and circumstances. For although it is a very hard thing to find one's self mortified at every turn, yet the skill of a sweet and charitable mother gets even this bitter pill swallowed with the milk of a holy friendship."

But at last, there would always be some souls who would require a stronger show of authority, and we ask how far the bishop's paternal love would go in the way of chastisement. It would neither go nor need to go very far. There would be cases in which he would utilize a principle which he thus expressed with regard to his clergy: "I am the father of my good priests; I am bishop only to the bad." To hide the father for a time with the hope that "vexation would give understanding," a threat, a serious rebuke, private or occasionally public, would be nearly the limit of severity. Spirits which, through pride, natural perversity, stupidity, or indolence, did not soon begin to respond either to kindness or to authority, would be judged unfit for the charge of souls. Patience in furthering amendment would be inexhaustible; but the unpardonable defect would be a refusal to accept correction. "When this exists," says the great director in his conference on the admission of novices to profession (*Des Voix*), "you must show them the door." We fancy that those who were unwilling to submit themselves to the persuasions of the saint of love would scarcely need showing; they would retire of themselves. "Every

one that doeth evil hateth the light, and cometh not to the light that his works may not be reproved." It is scarcely necessary to add that the paternal tenderness of our saint would extend not only to those who were loyally developing their vocation to the clerical state, but equally to those who, while conscientiously accommodating themselves to the rules of the house while in it, were gradually realizing and making it clear that their vocation was not in that direction, and who would leave the seminary in due course, edified and improved and with the blessing of their temporary superior for a career of less responsibility.

The modifications which the saintly and prudent bishop would introduce into his system to fit it to the special conditions of our own day would not be very considerable. The end remains the same—to win souls to Christ; the Christian and priestly virtues remain the same—charity, zeal, self-denial, humility, steadfastness. There can be no other ideal of the apostle than that traced by our Lord, developed by St. Peter, St. Paul, and St. John. The same dispositions—supernatural tendencies and desire of virtue, docility, corrigibility, sufficient talent—must be supposed in the candidates. The differences of training therefore would lie not in the principles but in the application of principles, and their difference depend on a twofold consideration: the medium from which the seminarists come and to which they return. It is evident that those who have to mould the modern priest find a material very different from those Savoyards who three centuries back were our saint's subjects, youths nurtured in sequestered valleys, in the soberest and simplest surroundings. As again it is one thing to return as revered shepherds to such a people, and quite another to be cast back among the deadly and discordant elements of modern so-called civilization, with a mission, not only to a devoted flock, but also to the deadly enemies of its faith and virtue who harass them on every side.

We will suppose, then, that St. Francis de Sales is in presence of a body of the youths of our day, youths of the best intentions, but whose habits, both of mind and body, have received a trend rather contrary than favorable to the condition of seminary life. The gratification of artificial if innocent tastes has come to seem

to them almost an indispensable necessity. The milder forms of amusement no longer suffice to recreate them. The imagination has become so active, and the perceptive faculty so accustomed to spread itself over innumerable objects, that to reduce them to sustained spiritual or intellectual recollectedness has become a matter of the extremest difficulty. The abnormal development of the fancy and of the inferior mental faculties has been made at the expense of the judgment and higher reasoning powers, as well as of the deeper emotions. The will has been inclined and almost encouraged to emancipate itself from direction, quite independently of its native force or irresoluteness, and leaving to chance the soundness or falseness of its motives of determination.

It would lead us too much into detail to examine what allowance the saint would make for health and spirits in the matter of food, lodging, comforts, and recreation. It is enough to say that this allowance would be thoughtfully and generously made. Limiting, then, our inquiry to the question of spiritual and mental training, we might say that the first thing which our Christian Socrates would do, would be to make to these young minds the revelation which they could never gain amid the multitudinous variety of objects which had hitherto occupied and distracted them. He would tell them that many "modern" notions are mistakes, are not goods; that sobriety and simplicity are treasures worth them all. He would show how that many of the crude judgments crowded into their heads were only the worse half of truths, and how greatly lacking they still were, even according to their age, in true wisdom. He would show them particularly how they had yet to cultivate the supernatural sense, and how they must put their true theory of religion and their genuine love of Christ into the practical shape of docility and humility. Their precocious acuteness and clearsightedness in the natural order he would utilize for the spiritual world. He would require from them submission just as much as from youths of a simpler age and country, but a submission of a different character. What the latter yielded almost unconsciously, his new generation should render with a strong sense of the nature of their act, with more merit because with more difficulty.

The saint could not promise them the Kingdom of Heaven

under other condition than that of becoming like little children; but he would show them how gloriously they could use their independence to make themselves for Christ's sake dependent. Methinks, St. Francis de Sales, with that martial spirit of his, which lies at the root of all his virtue, would exult in the greater difficulties of training young men such as we have in our seminaries of to-day, in view of the triumphs which grace could gain in them, of the nobler coöperation, of the grander results. "Religion," he says to his daughters, in his conference on the Religious Vocation, "wins a great triumph in fashioning to perfection a spirit already made for it, a gentle and quiet soul; but it rejoices in reducing to virtue a soul strong in its inclinations. We do not ask you to have no passions, or even that they be not violent; for this would be to say that a soul badly trained is no longer apt to serve God. The world is mistaken in this idea. God rejects nothing in which malice is not found. All depends on this, that we do not act according to the movement of these passions."

With regard in particular to that tendency to individuality which is the natural outcome of the cultivation of independence, the saint would impose on it a regimen which would stifle it if ill-founded and excellently strengthen it if justified by exceptional qualities. He would engage those students who gave promise of superior powers, more even than he would engage the others, to use their special energies in more faithfully keeping to the common track, to place their very ambition in humility and submission. What could be more useful for the first five or six years of their ecclesiastical career? What better security could there be that in case God called them later to extraordinary paths they would preserve the lowliness of spirit which is necessary just in proportion to the greatness of the work to be done? "Let us be as advanced in perfection as we may," he says; "the love of abjection must not quit our hearts for an instant; we need it at every step." This is the great lesson, and much more for priests than for other men. The opposite, that is, conscious or the unconscious cultivation of self-trust, is the initial mistake of men of great qualities who go wrong. Such is the testimony of those who painfully and as marvellous exceptions struggle back to the right way. "All the evil of my life," says Francis Coppée, "came

from my faults of humility, which certainly seems to me the most necessary of all the virtues." These last are the very words of St. Francis de Sales. Ferdinand Brunetière has learned and is teaching the same lesson. Our saint puts into the mouth of a sister, as an objection, the argument which one sometimes hears repeated as a principle: "It is all very well to go by the rules; but this is the common way. God draws us by particular inspirations; each has his or her own personal attraction." "That is true," replies the author of the Conferences, "but it is also true that if an inspiration really come from God it will without doubt lead us to obedience. Inferiors must not judge in what belongs to superiors, and for this reason is particular direction enjoined." To have thoroughly based humility in the soul would be considered by St. Francis de Sales an amply sufficient result in the moral order for the years of seminary life. Citing the example of the aged St. Jerome, who gave part of his invaluable hours at Bethlehem to washing the legs of the pilgrims' camels, he says: "The clever men of our day would say that this was a waste of time, but no time is lost which is spent in learning humility."

It is a serious error, and indeed a contradiction of Gospel teaching, as the Holy Father has just reminded us, to suppose that such resolute dependence and conscious submission as we allude to, have the effect of diminishing manliness or rendering the subject less capable of exercising authority when placed therein. Our saint's life is a speaking instance of the contrary. Up to the end of his university career, even after taking his doctor's degree at the age of twenty-five, he practised an obedience to his tutor which may almost be called infantine. It was the perfect fulfilment of the duty of his state. Nine months later he was Provost of Geneva, the bishop's prop, the people's master. Nine years more, and he had won back a whole province to the faith, was the guide of the saintly world of Paris and had Henry IV and Mary de Medicis at his feet.

We have seen what would be the foundation or first part of the mental training of his clerical disciples, namely, substituting for false notions the true ideal of wisdom and learning, showing the advantage of certitude and grasp and solidity over smartness and superficial culture. But he would not discourage and would

await patiently the gradual reformation of the judgment by the will. "To have our own opinions," he says, "is not contrary to perfection, but only to have an esteem and love for them."

With regard to the separate departments of learning we have less to say, because our saint was already in advance of his time, and would, therefore, have given an importance to points which are thought to be special discoveries of our own day; for instance, the study of the teachings of the Bible in the book itself, or the formal training in eloquence of the future preacher. He himself, while supposed by his father to be only preparing for a secular career, had given the deepest attention to these two points, and while engaged in his mission to Protestants spent all his spare time in writing his sermons and in studying the Scriptures. We are not left then to conjecture what he would have done in those points for students who must for certain descend into the arena and enter into direct struggle with heresy.

The really special part of a modern clerical education according to St. Francis de Sales would seem to be this: the giving it actuality, the application of the deep and unchanging principles of theology and philosophy to the problems which agitate the modern world, letting his young men know exactly what they were about to encounter, and gladly utilizing for this their precocious acquaintance with these matters. Such training was unnecessary for the clergy of a quiet obscure province in the sixteenth century. There was little movement, little responsibility; above all there was no ubiquitous *press*, forcing on the attention in the crudest way the gravest problems of life, dangerously soliciting the judgment and the will to follow in forbidden or untrodden paths. This very press would be the great adjunct of the profounder teaching of the seminary; the weapon of the world's attack would become the Church's arm and defence.

We do not refer so much to the advantage of the press as putting truth into clear form. This goes without saying. We speak rather of the advantage to be gained from the bad side of the press, which, in presenting falsehood in specious form, enables the future combatant to see his adversaries' warfare and prepare an effective counter strategy. Let it not be thought for a moment that St. Francis de Sales would put directly into the hands of his

students the great daily irreligious or heretical newspapers. Their principles of pride, rationalism, worldliness, ambition, of a too exclusive and quite unchristian nationalism, their detailed and often unseemly accounts of events unworthy of mention, the feverish appetite for novelty which they create in the youthful mind render the reading of them with interest and in their entirety, incompatible with the spirit of a seminary. It is the professors of the theologies and of history and of all the branches of philosophy who should find here in the important article of the daily journal, in the more serious studies of reviews, in the pages of popular books, the matter ready to their hand for giving effectiveness to their teaching. They should show to their students, in the very words which they will hear by and by, in the very same order of specious arguments, the precise expression of those false maxims of which they have been imbibing the contrary truths. The master should unravel the falsehoods, or better still, make his disciples do so before him, then give and require back, more and more readily with practice, a reasoned and conclusive answer. The tax on the professor would be great, but we think that St. Francis de Sales would require it of him. Indulgent as he is to the subject and the child, the saint spares not the master or the parent.

And now at last what would our organizer of seminaries do if he could not procure all that has been demanded for this ideal,—the holy and paternal and disinterested superior; the learned, zealous, and sympathetic professor; the various appliances necessary for the physical well-being of the subject? A distinction must be made. Were the question one of keeping up an institution already established, he would content himself with the best staff which his circumstances permitted. If the question were of founding on a large scale, we think that the saint would not begin till he had the best of elements ready. He himself lacked the pecuniary means, but it is by no means evident that if he had had them he would have opened a large seminary (and in this matter scale is an essential consideration) before securing coöperators according to his own heart. He would have preferred to take such means as we described in our last article, and leave the rest

to Divine Providence. A priest can be educated outside a seminary strictly so-called. The forest tree grows into strength and grandeur under propitious conditions of soil and sun and shower. Why transplant the sapling into poorer earth or into a nursery where injudicious training may give it an incurable warp?

DOM B. MACKEY, O.S.B.

Annecy, Savoy.

THE PERSONAL CHARACTER OF THE PREACHER.

MORAL character is the foundation of all effective preaching. Ancient writers recognized its necessity for secular oratory. *Sit ergo nobis*, writes Quintilian, *orator quem instituimus; is qui a M. Catone finitur, vir bonus, dicendi peritus.* What place, he asks, is there for the cultivation of letters or art in a mind enslaved by passion? And he answers: *Non, hercle, magis quam frugibus in terra, sentibus ac rubis occupata. . . . Non igitur unquam malus idem homo et perfectus orator.*

A priest's normal relation to God, established by sanctifying grace, may be interrupted in a moment of weakness and renewed afterwards; but should he once commit himself seriously in the parish where he ministers, no repentance will give back to his words the weight they had before his fall. When he is most eloquent, makes the strongest and most impassioned appeal to the will, it will be remembered against him, no doubt unjustly, that he did not formerly act on his own words, and the remembrance will very much discount the force of his pleading. If this be the case with one who has done his utmost to repair the past, what will it be with him who has made no effort to repair it? How can he expect to teach effectively truths and duties which, it is shrewdly suspected, exercise no influence on his own life and conduct?

Hence, for a priest's words to have due influence on his people, he must be respected by them, not only for his official position, but also for his personal worth as a man and a Christian. They must believe implicitly in his learning, his judgment, his sincerity and consistency, his personal holiness, and his earnest concern for their salvation. They may applaud a facile, graceful, sweet-voiced

speaker; and bound by the magic of his words, they may be forced to weep or to smile at his bidding; but when he would persuade them to a change of life, to the sacrifice of long-cherished habits, to the patient wearing of a crown of thorns—they look to the man behind his words, and the final issue generally depends, not on what he says, but on what he is. We look for light and counsel only to honest, unselfish, reliable men, men who speak decisively, but only from experience and conviction, who are incapable of deceiving, whose sterling personal worth has passed into a proverb.

How is such a character to be acquired and maintained? Certainly not by the assumption of mere appearance. The wolf in sheep's clothing, no matter how circumspect, is at best a clumsy bungler and betrays himself sooner or later. Exposure has ever been the issue of all double lives. Mr. Hyde is invariably identified with Dr. Jekyl; and then come collapse, shame, scandal, etc.

It would, therefore, be as silly as it would be sinful to attempt to keep up a respectable character before the public, while the interior remained depraved and vicious. A man's true character is revealed more unmistakably in his unconscious and spontaneous than in his conscious and studied actions. No one can be always on his guard, and when he is off it, natural disposition will break out. The more successful he is in his efforts to deceive, the more likely is he to forget or drop the mask, and to be caught grinning behind it.

All pretence, then, of piety and sanctimoniousness, as a means of establishing a reputation, would inevitably end in failure and disgrace. But even though it succeeded, the preacher who feigns zeal and piety could gain little by it. The self-contempt naturally produced by it would, without his being conscious of it, react on his style and delivery, and give a hollow ring to his voice, and break that magnetic current that ever flows between the sincere, earnest speaker and his audience.

No; there is but one way to gain a lasting, solid reputation, such as gives effect to the words of a priest; and it is to be what he appears to be. Personal, interior holiness of life must be the living root from which those outward actions will grow, by which his character with his people is to be determined. Our Saviour's

eighteen years' abode in Nazareth, His forty days' retreat in the desert, His prayer in the garden,—all teach us this lesson, that to draw others to God we must, first, be ourselves united to Him. We must practise prayer and self-denial and works of mercy and justice, for our own personal sanctification, before we can duly enforce these obligations on others. It is only when we do practise them that we may expect our words to be charged with the most abundant grace for those who hear them. Then alone shall we be best able to blend gentleness with strength, mercy for the sinner with consistent zeal for God's honor. Then will our people be converted to the heart, when in the burning words of the preacher mercy and truth will have met, justice and peace will have kissed.

But the personal holiness of the preacher will have another effect on his words. It will enable him, as nothing else could do, to present the familiar truths of religion in the fresh, vivid, and attractive colors in which daily meditation has clothed them in his soul. His *well-ordered* words will be as a honey-comb, sweet to the soul, because they will originate in his own habitual converse with his Divine Master in prayer. The most beautiful as well as the most sublime doctrines have frequently no energizing influence on our people. The defect is not in the doctrines, but in the teacher. He presents them in a dry, scholastic form, because he has never conceived them spiritually; he has himself only an intellectual apprehension of them, and he gives all his care to reproduce the accurate impress of that apprehension on his hearers.[1]

[1] Great preachers, who were great chiefly because they were men of prayer, carefully avoided this error. Each divine truth was to them not only an intellectual light, but, much more, a spiritual force that influenced the will by kindling its energies into action. It was to them a living reality, invested by the imagination with a concrete form; and it was in this form that they presented it to their hearers. Note, for example, the simple power of expression in the following passage, wherein Newman presents the doctrine of the Incarnation: "God in the person of the Word, the Second Person of the All-glorious Trinity, humbled Himself to become her [Mary's] Son. 'Non horruisti Virginis uterum,' as the Church sings, 'Thou didst not disdain the Virgin's womb.' He took the substance of His virgin flesh from her, and, clothed in it, He lay within her; and He bore it about with Him after birth, as a sort of badge and witness that He, though God, was hers. He was nursed and tended by her; He was suckled by her; He lay in her arms. As time went on, He ministered to her and obeyed her. He lived with her for thirty years, in one house,

Closely allied to personal holiness, if not included in it, is the apostolic spirit, that high estimate of the value of a soul, combined with active, untiring zeal for its salvation. It is the spirit that filled the Apostles after Pentecost, the spirit that has baptized the world in the blood of missionaries. It is the most sublime expression of fraternal charity and self-sacrifice; for the priest imbued with it is willing to become anathema for his brethren. He makes himself the servant of all to save all. Comfort, ease, pleasure, wealth, esteem,—all these he sets aside to gain souls to Christ. He is a man of one idea, one aim, one life-purpose. The world thinks him narrow, angular, unmanageable; it sneers at his whole-souled earnestness, and it invents the silliest theories to account for his motives. But he is as indifferent to the world's censure as he is to its allurements; and he keeps on straight to his object, undaunted by difficulty or failure, because he knows that his beloved Master is with him and that he is doing His work.

When such a man preaches, his words fall like rain on a thirsting soil; they bring hope, and repentance, and peace to men's souls. Jesus Christ speaks through him,—*in me loquitur Christus*,—and because the Divine Voice is not impeded by the self-consciousness or self-seeking of the minister, it exercises somewhat of the same sweet, irresistible influence as that with which the Master taught the multitudes in the fields and villages of Galilee. Men come away from such a sermon, not with empty praise of the preacher, of his beautiful language, his fine elocution, or his graceful action; all these are forgotten or unobserved in the one thought he has left burning in their souls, that salvation is the one thing necessary and the present is the time to secure it.

Divine truth announced by a preacher of apostolic spirit is not minimized or trimmed to suit fastidious ears. Hell is eternal fire; and sin is a festering, fetid carcass which the sinner carries about with him; and temptation is the hot breath of Satan agitating the soul. The best surgeon is the one of nerve, strong and

with an uninterrupted intercourse, and with only the saintly Joseph to share it with Him. She was the witness of His growth, of His joys, of His sorrows, of His prayers; she was blest with His smile, with the touch of His hand, with the whisper of His affection, with the expression of His thoughts and His feelings, for that length of time."

steady to use the scalpel to save, undeterred by the patient's agonizing cry to spare.

No one who would preach the Word fittingly and effectively can dispense with art and culture in the preparation and delivery of his sermon. Yet there are few ordinary shortcomings in a preacher which the bulk of the people will not either overlook or treat with kindly indulgence, if they see that he is a man of apostolic zeal, regardless of himself, and absorbed heart and soul in their salvation. A drowning man does not object to the roughness of the hand stretched out to save him. Neither are we inclined to be over-nice about the kind of wood that kindles the fire at which we warm our numbed fingers. The soul, too, thirsting after the strong, living God, will hear His voice in the earnest, ringing tones of the man of prayer and zeal, though the words be plain and unstudied, and the intonation inflected without attention to artistic rule. A preacher is, no doubt, bound to perfect by patient, industrious training the faculty of speech and to acquire a mastery of graceful and forcible delivery. Besides, after St. Paul, the model of all apostolic preachers, he should strive to become all things to all men, that he may save all. He has a mission to the rich and cultured, as well as to the poor and ignorant; and he should no more disgust the former by bad grammar and uncouth gestures, than he should daze the latter by metaphysical subtleties and Greek quotations. Undeniable as all this is, it nowise modifies the fundamental truth, that true priestly zeal is the soul of preaching; and hence, a preacher possessed of this one quality will in time work his way, consciously or unconsciously, to such adequacy of expression and naturalness of delivery as will secure his words from being despised by any one.[2]

[2] Zeal for souls should be so predominant in the character of the preacher, as to exclude all unworthy motives from the preparation and delivery of his sermons. One of these motives is the love of popularity. Popular preachers are not always those who do most good. The immediate end which many of them have in view is not so much the spiritual good of their hearers, as rather to please the ear and eye and imagination, and to touch the sensibilities. Weeping eyes and wet handkerchiefs are the ultimate effect by which they test the power of their preaching, and the principal effect to which they aspire. There is a certain luxury in crying over wickedness in general which is falsely confounded with true devotion, and many popular preachers encourage the delusion. They may be in good faith, but, *de facto*, they do not preach the Word of God.

The influence of preaching is likewise lessened very much, and sometimes wholly destroyed, when it becomes known that the preacher has certain habitual defects which ill assort with the gentle and unselfish character of his sacred calling; such are harshness in exacting pew-rents and stole-money, especially if he has at the same time earned a character of miserly living and disregard of the claims of charity. Our people contribute liberally without pressure to the decent support of their clergy; and few things are more distasteful to them than to hear, Sunday after Sunday, intemperate tirades against defaulting pew-renters, instead of the exposition of the Gospel to which they have a right. It is a well-established fact that high-handed measures for collecting church monies afford a pretext to many for antipathy to all Christian teaching, for murmurs against the Church and her ministers, and for neglect of religious duties.

A preacher's character should enable him to keep in touch and sympathy with the *men* as well as with the women of his audience. A local church patronized and maintained chiefly by the female sex is afflicted with "dry rot," caused to a great extent by the *weakness* of the pastor. He is effeminate in his manner, dress, and conversation; he preaches lackadaisical sermons; he is "sweet" in his counsels regarding the higher life; he is strong on Scapulars, Rosaries, new devotions, and, in general, on the accidents of religion; but on its heart and essence, on Faith, Hope, Charity, Prudence, Justice, Fortitude, and Temperance, he has little or nothing to say. Men have an involuntary contempt for such a preacher. They avoid hearing him whenever they can do so decently. They cannot look up to him as their superior in any manly quality, not even in good sense; and as to his preaching, they feel instinctively that it is not primarily intended for them, but for the other sex. Manliness of character, straightforwardness, wide knowledge of life, practical sense, must characterize every preacher who would maintain a salutary influence over the male portion of his hearers.

Finally, want of gravity destroys the influence of many preachers. Flippant in manner, and known to make light of everything, they are not taken seriously even when they intend to be most earnest in exhortation or rebuke. Serious people can hardly

understand how men connected so intimately as priests with the sublime mysteries of Redemption, and dealing every day with the tremendous issues of eternal life and eternal death, are capable of habitual frivolity, of treating life as a "huge joke," of playing Merry Andrew in a cassock. Of course, every healthy-minded person, be he priest or layman, must occasionally unbend and seek relief and rest from the strain of serious work. And in his moments of relaxation few things are better calculated to give elasticity and tone to his jaded spirits than an honest, hearty laugh. But laughter and gayety in season are nowise opposed to the calm seriousness that should be the controlling feature of the priestly character. Indeed, such disposition goes well with a bright, cheerful face, and a genial smile and a pleasant word for every one win confidence and love for a priest, even from those who do not believe in his ministrations.

BERNARD FEENEY.

Greenfield, Ohio.

To avoid mistakes that would lessen his influence as a preacher, a poung priest should be orderly in his habits, should take advice before introducing reforms, should be "all eyes and ears, but no tongue," for some time after coming to a new mission. Above all, he must manifest no likes or dislikes; he must have no favorites; he must side with no cliques or parties in his parish.

LUKE DELMEGE: IDIOTA.[1]

XII.—CRITICAL AND EXPOSITORY.

"YOU really surprise me, Father Elton," said Dr. Calthrop, when the gentlemen had sat down with an air of unspeakable freedom and lighted their cigars, "and you interest me, because I really must admit that we are disposed sometimes to suffer from swelled heads in our generation. But now," he said coaxingly, "do you not really dread us? We have pushed you back behind the ramparts, and are just forming *en echelon* for the last attack."

"To vary the simile," said Father Elton, smiling, "tell me, did you, a city man, ever chance to see the rooks following the sower in a ploughed field?"

[1] *Copyrighted*, 1900, by the AMERICAN ECCLESIASTICAL REVIEW.

"Yes, yes, to be sure," said the Doctor.

"Well, you know, we are the rooks. Every French *gamin* is taught to say: *Quoi! quoi!* after us in the streets. But, as you are well aware, the careful and thrifty rooks follow the track of the sower to pick up the seeds he has dropped, and assimilate them. They are not afraid of the sower. And they laugh, actually laugh at the hat on the pole and the streaming rags, which are supposed to frighten them."

"I cannot well follow you," said the slow Doctor.

"Well, my dear sir," said Father Elton, "we are the rooks. You are the sowers. Every fact you drop from the bag of science, we assimilate it for our own use. You may label it 'Poison' if you like. We laugh and pick it up. Your scarecrow—the end and final judgment on all religion and revelation,—we look at it boldly, cackle at it contemptuously, and fly away."

"I see," said the Doctor, laughing. "But some day the sower will get mad and string up one or two of you."

"That would be unscientific," said the priest. "And, above all other things, the rooks have faith in the philosophy and imperturbability of the seed-sower. To string up one or two of us would be a retrograde proceeding; and science is essentially progressive."

"But the whole tone of you, gentlemen, in matters of controversy appears to me to be distinctly apologetic. There is a rubbing of the hands and an action of deprecation observable in all your literature that seems to say: 'For God's sake, don't annihilate us altogether!'"

"I cannot speak of Irish controversies," said the preacher, breaking in suddenly, "but for us in England let me say that we hold our heads as high as any philosophers or unbelievers. Perhaps, Doctor, you mistake courtesy for want of courage."

"Well, no," said the Doctor in his slow, heavy way; "but I confess you solicit aggressiveness on our part by your delightful humility, and your rather pronounced and deferential obsequiousness to men of science. Things weren't so, you know; and your new attitude makes us suspicious."

"We are 'umble, very 'umble, Doctor," said Father Elton, who now put on his warpaint over his drawing-room manner.

"You are quite right. We are most literal in our Christianity. We turn the one cheek when the other is smitten; and when you take our coats, we fling our cloaks after you. We are dreadfully deferential and apologetic. In fact, the science of apologetics is our only science at present. Amongst our English brethren, a new discovery in science, or a pretended one, is hailed as if a new star had swum into our horizon; and when you discover a new germ, or find out something new about cells, they take off their hats and genuflect, and say: *Venite, adoremus!*"

"Now, now, Father Elton, really now, this is an exaggeration," said the preacher.

"If I—ha—understand the reverend gentleman aright," said the Canon grandly, "he—ha—means an act of worship to the Creator, for the—ha—unexpected development in the—ha—what-you-call-'ems."

"Canon," said Father Elton, bitterly, "I mean nothing of the kind. I mean that a certain class of our co-religionists are so infatuated by their enthusiasm, or paralyzed by their fear, that they worship every new development of physical science; and that, in the worship of the animalculæ, they forget what is due to the Creator and His authority on earth, instead of saying: 'Go on, go on, ye delvers in darkness. Every jet of flame you cast on the secrets of nature lights a lamp for us before the shrine of the Eternal.' And the whole thing is ludicrous. As that excellent lady said, a few minutes ago, it is but the systole and diastole in all human inquiry. The ghost of Democritus has appeared in the nineteenth century; and he rattles his chains, like every decent ghost—'atoms,' 'germs,' 'cells,' we hear it all *da capo*, only Weismann differs from Eimer, and Siciliani differs from Binet. And now, at last, whilst they have been delving away in the subterranean vaults of nature, the very soul of nature has flown upwards, and escaped the vision of the dwellers in darkness. But at the mouth of the pit, lo, the watchers behold it, and shout down to the blackened pitmen, with their tallow candles and smoking lamps: 'Come up! come up! there are colossal potentialities in the psychic capacities of matter. It is easier to explain the soul than the phenomena of inheritance, and the psychic capacities are developing themselves. Come up, come up quickly, or you may stumble upon God!'"

"I admit there's a defect somewhere," said Dr. Calthrop.

"There is," said Father Elton, who intended to silence the enemy's guns forever, "there is. And that is, you men of science have been a little premature in discounting the science of metaphysics. We Catholics pursue the two together. You have abandoned the mind-science forever. Hence, you see Nature through a telescope; we through a binocular. And we get the better view. And we are satisfied not to see too far or too much. 'I am all that has been, that shall be; and none, amongst mortals, has hitherto lifted my veil.' Or, as one of your few thoughtful poets has put it:

> Shall any gazer see with mortal eyes?
> Or any searcher know by mortal mind?
> Veil after veil must lift—but there must be
> Veil after veil behind.

The star—the cell—the soul—these be impenetrable enigmas."

"Well, of course, we make all allowance for you, Irishmen," said the preacher; "but you are not placed in our difficult position, and, therefore, you cannot understand our mode of action. We are dealing with a powerful and prejudiced antagonism, which, with singular disingenuousness and want of candor, is forever repeating the cat-calls of past prejudices against us. You know, of course, that there is a congenital belief in the Protestant mind that we are opposed to the natural sciences, and that we dread them."

"Yes, and you encourage that belief by your artificial enthusiasm. 'You do protest too much, gentlemen.' What you want is a Christian Pascal, just as we want another Swift, to heap scorn upon all anti-Christian philosophy in every shape and form."

"But we shall be called 'aggressive.'"

"And why not? After nineteen centuries of a career, marked in every cycle and century by miracle, surely our time has come to hold up to the eyes of the thoughtful the ragged vesture and the pasteboard idols of the world. 'These be thy gods, O Israel!' Believe me, my dear father, that our want of aggression and determination is the main cause of our want of larger success. Give back blow for blow, and scorn for scorn. Vinegar cut through the Alps for Hannibal; milk and honey would not have done it."

"Tertullian was not canonized," said the preacher.

"No; and he was justly refused canonization. But will any man contend that Tertullian did not do more, by his fierce invective, to undermine the strength of Pagan and Imperial Rome, than any of his meeker brother-apologists?"

"Well, but you must admit, Father Elton, that our Church enjoys far larger liberties under the English flag than under any foreign power, even though nominally Catholic."

"Certainly. But what then?"

"Well, then, it behooves us to be patient and circumspect."

"Yes. Obey the higher powers. That is our teaching. But I am not speaking of the higher powers. I am speaking of the lower, infernal powers, who, through science, literature, and a vulgar and venal press, use every opportunity to defame us, and hold us and our teachings up to ridicule, and who are the secret conspirators that hold the strings of governments, and move their puppets at their will. Look at your literature, how defiled it is with anti-Catholic scurrility! Did you ever hear of a Catholic writer who held up an Anglican parson or Nonconformist minister to scorn? Never. But your whole literature reeks with the infamous calumnies on our priesthood. Why, half your novels deal with Jesuits and the Inquisition. And your 'seer and prophet,' when he is not shrieking 'Oh! heavens,' or 'Ay de mi,' is ridiculing the 'simulacrum' of a Pope, or screaming about an imaginary 'dirty, muddy-minded, semi-felonious, proselytizing Irish priest,' who is supposed to have disturbed the by no means normal equanimity of 'his goody.' What is the result? Voters become smitten with the virus and madness of bigotry; then statesmen are influenced, and Acts of Parliament passed for confiscation and sequestration, and the whole thing is liberty and progress. Why, witness all Catholic France to-day, passing meekly under the yoke, at the dictation of a few dirty Jewish rags! But the pitiful thing is that we sit down and tamely submit to all this. If we want a clear proof of the continuity of our Church with that of the Catacombs, it is found in our serfdom. The Angel of the Apocalypse may mark our foreheads with the mystical sign of *Tau;* but, by Jove, the Angel of Destiny has branded the *Sigma* of slavery on our backs."

"I am afraid, Father Elton," said the preacher, "your desire to

emphasize your contentions has led into the national tendency towards exaggeration. I assure you we get on very well over there in 'darkest England,' and that we are not so sensible of persecution, perhaps because not so sensitive about trifles, as you imagine. Besides, our people are really not so much influenced by literature as you seem to imagine. It would surprise you to find how little my countrymen care about their prophets. They think more of their purveyors and their bread and ale."

"We had but one 'man' in our century," said Father Elton, pursuing his own train of thought, "and that was he who armed his Irish subjects in New York, and then told its mayor that the first contingent of savage bigots that made its appearance in the city would find that city in flames!"

"I am—ha—afraid, gentlemen," said the Canon, who was very much disturbed, "that we are approaching—ha—rather questionable and—ha—dangerous subjects, that may—ha—introduce in their train some—ha—slight acerbity that would mar the harmony of this pleasant meeting. Suppose we adjourn to the—ha—more equable and—ha—temperate atmosphere of the drawing-room."

Father Elton and the preacher walked out together.

"The good Canon," said the latter, "did not quite seem to understand his uncomplimentary allusion. He implies that we have been indulging a little freely."

Father Elton laughed, but looked annoyed.

There was a family conclave late that evening.

"Why don't they do something for that Father Elton?" said Mrs. Wilson. "Why don't they make him a Monsignor or something? Why, he's not even a Doctor of Laws!"

"Why do they make boobies of baronets, and judges of jugglers? Why are they always putting round men into square holes, and *vice versa?*" said her husband.

"I am—ha—more convinced than ever of the—ha—wisdom of the Church," said the Canon, "in not having advanced to—a—ha—position of respectability and honor one who holds such extreme views. That clergyman is—ha—positively revolutionary, and—even—ha—anarchical in his ideas."

"Are there many like him in Ireland?" asked Dr. Calthrop.

"Most happily, no!" said the Canon. "The vast number of our clergy are amiable, industrious, respectable members of society; strictly observant of the laws of their—ha—Church; and obedient and—ha—respectful to constituted forms of government."

"Because if you had a few thousand, or even hundred, of that species with his intelligence and vivacity, you need not have been whining for your Catholic University so long," said the Doctor.

"I can't see for the life of me what these clergymen dabble in science for? It is bad enough to have 'priests in politics,' but 'priests in science,' monopolizing our every department, and possibly anticipating our discoveries, would be intolerable," said Dr. Wilson. "That man now seems to have been reading up all our scientific authorities. Did he quote Shaler and Eimer, Calthrop?"

"Aye, and seemed to know them well. After all, it touches their own department; and I must say that I brought that unpleasant discussion on myself. But I confess your good clergyman is to me a greater surprise than anything I have seen on this memorable visit. How little we know of each other!"

"Mrs. Wenham thinks very highly of him," put in Mrs. Wilson, diffidently. "I heard her say to Barbara: 'That is a man to hold souls in leash.'"

"That's women's ways," said her husband. "They like a master. They are ambitious to rule; but they love being ruled. No woman can be an autocrat. She must have a higher power to worship."

"Did you say, Bessie," asked the Canon, "that that—ha—excellent clergyman visits at the—ha—Viceregal Lodge and lunches at the Castle?"

"There is no doubt about it, Canon," she replied. "He is even a favorite with Lady C—, who consults him on many points."

"Then I presume he suppresses—ha—his rather advanced and—ha—subversive principles; and probably presents the teachings of the Church in an—ha—attractive guise."

"Depend upon it, he does nothing of the kind," said Doctor Calthrop; "he is not a man to water down his principles, and if he did, he would lose all his piquancy."

"But the recognized authorities, sir, the—ha—representatives of the Queen, how can they listen without—ha—emphatic protest to such disloyal principles?" asked the Canon.

"Oh, these eccentricities are quite tolerable, and even amusing," said the Doctor, "to Englishmen. It is only when we see such principles reduced to practice by silent and steady organization that we bring down the whip."

"But the language, sir!—" said the Canon.

"We never mind *talk*," said the doctor; "it is the silence we dread." And the Canon thenceforward was dumb.

"There's a letter from Louis by the evening mail," said Mrs. Wilson, addressing her husband.

"A modest request for twenty pounds?" asked the Doctor, lifting his black eyebrows.

"No, indeed. You can read it. There's nothing of that kind in it." And the filial letter ran thus:

"DEAREST MOTHER:—Arrived here quite safely on the 11th and looked up my old diggings. Things were pretty rough and disorganized, as I was not expected so soon by the housekeeper. None of my chums has returned, and London is yet a desert. The natives are just now swarming on the cool hillsides or in the deep valleys of the Alps, or leaning over the gunwales of their yachts in the Mediterranean, or fishing in the Norway rivers. But there is a pretty large crowd of country cousins in the streets, very open as to their mouths, but very close as to their pockets. They move in squads, and seem to be in a condition of chronic panic. You can imagine how dull all this is! Nothing to do. Hot streets, blazing skies, no society. Well, a little. We had a meeting of the pre-Raphaelites on Monday evening, in which, before parting for the long holidays, several arrangements were made. I am booked for a lecture on 'Turner' some time in January. We had also a garden party up the river at Uskholme. A select few of the rabble of artists, poets, musicians, etc., met at the house of Lady L—, whom you already know as a patroness of the arts. She asked me to come. I pleaded headache, sunstroke, several engagements. No use. I had to go. It was delightful. Slightly barbaric, but rather novel and quite fit for *blasé* people. But these things don't suit me. I am working hard. I have got permission from the Resident Surgeon to attend St. Thomas's every day. I go through every ward and every case in succession. It is weary work. But I have an axe to grind. By the way, tell Barby, I am *not* neglecting the 'one thing necessary.' I was at Vespers at the Cathedral on Sunday evening. The music was gorgeous; the ceremonial superb. But the sermon!!! Alas! who was the preacher, think you? Our young peasant friend, who sang that rebel song that so shocked uncle. It was awful. Just a *potpourri* of mediæval absurdities—free-will, grace, pre-determination, prescience. And such an accent! Great heavens! You could cut it with a knife and hang your hat on the splinters thereof. What *are* they doing in those Irish colleges? I have heard an acquaintance say that a young priest is the greatest greenhorn in existence. But our Church is deeply concerned in these things. No Protestant could take away with him anything but contempt after hearing this scholastic rhodomontade. Far different was another experience of mine. I went over lately to hear

Dr. Vaughan, Master of the Temple, preach. Don't be alarmed, dear mother! You know Catholics can go where they like here, without prohibition. Such calm, majestic, well-reasoned, well-delivered language I had never heard before; and such reliance without affectation, and self-restraint without coldness.

"I wish I were a theological student, and could sit under his chair."

"Is that all?" said Dr. Wilson.

"That's all," said the proud mother, "except a few trifling personal remarks at the end."

"The young cub!" said the father.

"I think," said the Canon, "that that is—ha—an admirable letter. It manifests distinctly four or five—ha—features that are very consoling. It is clear that our dear boy is moving in—ha—excellent society. That distinguished lady who—ha—had the goodness to invite him to her garden party must have seen something more than usually attractive in Louis. Then, his devotion to—ha—study—clinical, is it not, Doctor? What zeal and perseverance it needs to remain whole days in the—ha—dreadful wards, in momentary—ha—danger of contracting disease! Then, his attention to his—ha—religious duties. Vespers are not—ha—obligatory in our Church, Dr. Calthrop; but you see how early—ha—impressions and careful Christian training mould the—ha—entire future career of our boys. What is that, Bessie? The music was—ha—"

"Gorgeous!" said Mrs. Wilson, consulting the letter.

"I am sure that is—ha—excellent criticism," continued the Canon. "And then his witty, indeed, rather too free—ha—remarks on preaching! But, then, young men, young men! And his solicitude for the Church—the appearance she—ha—makes before the public! How lamentable that they will not turn out—ha—better types from our colleges! Mark the—ha—distinction between this—ha—rude young Celt and that refined and polished clergyman—named, Bessie?"

"Dr. Vaughan, Master of the Temple!" said Mrs. Wilson, again consulting the letter.

"Dr. Vaughan, Master of the Temple," echoed the Canon. "And how does Louis—ha—describe this clergyman's eloquence?"

"Calm, majestic, well-reasoned, well-delivered," said Mrs. Wilson, reading.

"Calm, majestic, well-reasoned, well-delivered," echoed the Canon, leaning on each word with emphasis. "I should say that such a—ha—discourse was most creditable and—ha—respectable."

"What would you think of Louis becoming a theological student?" said Dr. Wilson.

The Canon saw the sarcasm, and winced.

"I should say, indeed," he replied, "that at this period of his career it would be—ha—inadvisable to change. But I am—ha—quite sure that whatever profession Louis adopts, he will maintain the honor—ha—of our family, *sans tâche*."

"Come, Calthrop, and have a final cigar," said the Doctor.

"I say, Wilson," said Dr. Calthrop, as he pinched off the end of his cigar, "you'll forgive the comparison; but your good brother-in-law reminds me strongly of the 'Father of the Marshalsea,' or Casby."

"He is neither," said Dr. Wilson, "but quite an ingenuous, good man, who has put on a little mannerism with age. Some think it the result of disease, for it is certain he was a red-hot rebel in his youth. There is a curious story told of him. When he took possession of his first parish, he had scarcely arrived when he got a message from the local magnate to have his church cleared of pews, benches, and seats early on Monday morning, for that the landlord's corn should be threshed there."

"What?" cried Dr. Calthrop, removing his cigar.

"I am speaking of facts," said Dr. Wilson. "The priest took no notice of the order, but summoned some few sturdy parishioners; and when the landlord's men had arrived, they were confronted with quite a regiment of rapparees. They were unprepared, for this had never occurred before. They had always been allowed to thresh their corn on the chapel floor. They had to retreat, and inform at headquarters that there was an insurrection; and then—"

"And then?" said Dr. Calthrop, deeply interested.

"And then the landlord asked the priest to dine; and ever afterwards there was a cover laid for the priest in the mansion; and he actually got permission to hang up a bell in an extemporized turret."

"It seems to me," said Dr. Calthrop, "that we, English, will

begin to understand you somewhere about the day of general judgment."

"I'm afraid we'll hardly be disposed to continue the acquaintance then," said Dr. Wilson. "We'll have to part company that day, if not before." Dr. Calthrop laughed.

"But the little affectations of the Canon date from that event," said Dr. Wilson. "He became a man of peace, and is one of five or six of his profession in Ireland who believe in landlords—and the Utopia, where the lion lies down with the lamb. Hitherto he has been justified. His parish is a paradise. He has a considerable private income, and it all goes to improving the condition of his people. The cabins have become cottages. The old manure heaps are swept away. Flowers, vegetables, new breeds of poultry—everything novel and progressive he has introduced. No one dare oppose him. He is an autocrat, or rather a patriarch. His very mannerism affects the people strangely. When he stands at the altar on Sunday morning and says 'Ha!' you would think Moses had come down from the mountain, so reverential and awed are the people. He doesn't boast; but what the Jesuits did in Paraguay, he is doing in his own parish."

"I'm so glad you told me. I'm really proud to meet such a man," said the guest. "*O si sic omnes!*"

"But like all his class, who are not entirely absorbed in their sacred duties, he must twine his tendrils around something. And he has chosen Louis and Barbara instead of a dog or a horse."

"I am not surprised at his affection for his niece," said Dr. Calthrop; "she is the gentlest and sweetest girl I have ever seen. I have never seen a hawk and a dove in close company till to-night, when I saw that woman sitting near her at the dinner table."

"Aye!" said Dr. Wilson, and his voice would have broken sadly but for that blessed cigar; "but like all things else, she will leave me. Now, I could spare Louis easily, but I can't spare her. She'll go and he'll stay; and I am not certain which will be the more bitter trial."

"Go where? Where will she go?" said Dr. Calthrop.

"Look here, Calthrop! You cannot understand. It is all the

d—d literalness of this religion of ours. 'Go sell all thou hast and give to the poor;'—'Consider the lilies of the field;'—'What doth it profit a man?'—'Deny thyself, take up thy cross, and follow me.' This is what we are ever hearing; and these young featherheads believe it all and take it letter by letter."

"It sounds very like the Gospel, though," said Dr. Calthrop.

"Of course. But this is the nineteenth century. 'Consider the lilies of the field!' What chance would any unfortunate man have, with such a belief as that, amongst the army of rabid and unscrupulous Orangemen here in Dublin? He would be in the workhouse in a month."

"I suppose so," said Dr. Calthrop, smoking leisurely.

"Now, there's the beauty of your religion," said Dr. Wilson. "It fits you like a dressing-gown—ease, beauty, elasticity. You can sit, stand, or lie. You can be anything you like—Turk, Jew, or atheist, Freemason, agnostic, Socinian,—but no one minds. You can rob, steal, swindle, and sit down calmly the following Sunday and hear that such have no place in the Kingdom of Heaven. I call that delightful. But let one of our musty, bare-footed friars say, with certain emphasis next Sunday: 'Come, rise up, and follow the footsteps of blood,' why, every little girl is dying to start at once for China or Japan, and get her little neck chopped off by some pig-tailed savage. And this will be the way with Barbara. Instead of a few balls and parties, and then a decent marriage, she will become a 'servant of the poor,' or kitchen maid to a parcel of lunatics."

"And your son—has he similar notions?"

"Will sow his wild oats, I suppose."

"And then?"

"And then depend on his uncle for a dispensary."

XIII.—Racial Characteristics.

Luke Delmege had passed through the stages of primary education at a national school, of secondary education at college; he was now enrolled as graduate in the great University of the World. Books were his professors, and men were his books. The former were fairly consistent in their teaching; the latter

were forever puzzling and troubling him with their strange enigmas. The fragments of the best of human literature that have escaped the corrosion of centuries could be pieced together and made a harmonious whole; but not even charity itself, the best and most cunning of artists, was able to reconcile with themselves, or with any standard of truth or principle, the ever-varying eccentricities of men. Here came Luke's final temptation, to which he succumbed, as we shall see—namely, to live in ideas, not in action; and hence, here in the Babylon of the world, he yearned from time to time for more liberty of thought, free from action; for a little solitude to soothe weary nerves and a perplexed mind.

One of the many weary things that puzzled Luke in these, his novitiate days, was the tremendous waste of power, moral and intellectual—the output of energy and zeal in every parish in England, and the infinitesimal results. He could not understand why all England should not be gathered into the fold, as sheep would flock to a mountain refuge at the approach of a storm. Here was Truth; here was Peace; here was Grace! Why dwell ye in the valleys of darkness when the mountain of light is so near? Why perish in the storm when the shepherd beckons to the safety of his fold? He took up the weekly papers. Yes! Life, vitality, energy everywhere. Sermons, exhortations, organizations—sermons, convincing and appealing; exhortations, pathetic and luminous; organizations, perfect and vital; but it was ploughing the sea and casting seed on the desert. The claims of the Church were irrefragable and invincible. So Luke thought and felt. He took up an Anglican paper. His eye caught the lines:

"And whilst thus we can contemplate with pride and satisfaction the history of our Church from the days of Augustine until now; its purity of doctrine, untouched by superstition; its consistency and comprehensiveness; its beautiful ritual, that never degenerates into mummery; and the vast number of heroic souls it has given to the world and the world's most sacred causes, we are speechless with astonishment at the insolence of this Italian mission, that has unhappily got a foothold in our midst. It is as if a colony of hinds was sent to colonize and civilize a university."

Luke read it over twice with blazing eyes. Then he rolled the paper into a knot; and played Rugby football around his room for the next half an hour, accompanying the amusement

with the following soliloquy: "The English truthful? They are the greatest liars and hypocrites on the face of the earth. They are too contemptuous to stoop to lying in private life. They care too little about you to condescend to lie. But in politics, commerce, religion—whenever a point has to be gained, they will lie like Satan." He raised the subject at dinner that day. His confrères laughed. It was only Celtic effervescence.

"But, you know, Delmege," said Arthaw, "if you want to practice a *pas seul* or an Irish jig in future, please try the Chapter-room, and don't throw down my ceiling."

A few days later he crossed Westminster Bridge, and doubling hither and thither through narrow streets, he stood before a mediæval church. It looked like a piece of Pompeii, dug from the dust of centuries. He entered. The beautiful stained glass almost blinded him with its colors; but he only cast one curious look around, said a short prayer, and went out. It was not art, but a man he was in quest of. He knocked at the presbytery door and was ushered into a small, gloomy parlor. Its furniture consisted of a round mahogany table, two chairs, and a dilapidated sofa. The day was dark, and the gloom so great that Luke could not read Compline. In a few minutes the door opened and a priest entered. He was a tall, handsome man, very dark, with thick black hair, just turning to gray, and great glowing eyes, that gave one at once the idea of great penetration and strength. The first quick view said unreservedly: "This is a giant amongst men—one who will leave his mark on the age." But alas! it was as if a lay figure had its props suddenly loosed; for after the first brief salutation, the world-weary priest flung himself on the sofa with a gesture and an aspect of infinite weakness or pain.

Luke timidly put a few questions on some theological subject, which were courteously answered; and then, passing his hand across his forehead, this great convert said:

"I know you will excuse me, Father, when I tell you that I am not at all well, and even conversation is painful and wearying. I am threatened with *neurasthenia* from overwork, and I must go abroad. Allow me to say good-evening."

Luke stammered an apology as he took the proffered hand.

He looked up onto the finely cut, worn face; and as he thought "this man sacrificed a thousand a year, and broke every family tie for the sake of truth, and is now a martyr to work for Christ," his heart repented of his rash judgments on the race; and with Celtic impulsiveness, he stooped and kissed the white hand that lay in his own, and departed with strange sensations.

"Neurasthenia! Thank God, we never heard of that in Ireland. But is it a subject to thank God for? Is it not better to wear out than rust out? And is there not something in that singular philosophy of St. Paul about 'spending and being spent for Christ?' And 'omnia detrimentum feci, et arbitror, ut stercora?' Which of the two would you choose, Luke? To pass on, in smooth and placid respectability to the canon's stall foreshadowed for you by the Canon, or to be utterly wrecked in middle age like this martyr-priest, who has now to go abroad and be supported by charity for the remainder of his life?"

There is no doubt whatever that this latter is the more heroic. But is it prudent? Is it consistent with common sense?

And Luke was confronted with another puzzle. And if he felt that the sublime philosophy of Christianity was altogether in favor of self-sacrifice and suffering, on the other hand the "common sense of all mankind" was just as emphatically against it. And which is right? Dear me! dear me! what an enigma is life! But that weary figure and furrowed face haunted Luke for many a long day.

It was evening now. The lamps were lighted, and he turned back into the church. The seats were being gradually filled, and Luke determined to wait for Benediction. He sat under one of the gas jets and took out his diurnal to finish Compline. Then, just as the sacristy clock tolled seven, the same wearied, broken priest, preceded by a few acolytes, emerged from the sacristy and knelt before the high altar. He looked stooped and shaken, and his voice was almost inaudible as he recited the Rosary. There was a short, sweet hymn to our Blessed Lady; and then the tired priest ascended with difficulty the steps of the pulpit.

"Surely he's not going to preach?" said Luke.

Ah! yes, he was. No relaxation or intermission here, until the poor frame sinks to rise no more. It was a voice from the

grave. It sounded so gentle, so mournful; and the preacher seemed to experience such tremendous difficulty in seizing and arranging his fugitive thoughts, that Luke every moment expected a bad break-down. It was quite clear that the faculties of the mind were refusing to work. They had been driven too hard, and were in revolt. And so there were repetitions and very inconsequential arguments, and a very few words were mumbled and mouthed as if from a semi-paralyzed tongue; and a few verbs were misplaced and mispronounced, and there was an agonized look on the preacher's face, as if he were face to face with a trial whose issue might be fearful and sudden. Luke couldn't bear it. He looked away and thought: Only a few years ago this man had won the Ireland Scholarship and the Newdigate Prize at Oxford, and was in a fair way towards a Fellowship and a Mitre. What a sacrifice! What a change! Then the concluding words came clear and solemn: "You shall know the truth, and the truth shall make you free." These were the last public words of the speaker, and Luke was perplexed to hear them. During the solemn rite of Benediction that succeeded, Luke saw only bowed heads, nor was there even a whispered prayer; but at that most touching prayer which is said just as the monstrance is replaced upon the throne, that prayer for the conversion of England that takes one back insensibly to Roman catacombs and pagan imperialism, Luke thought he heard the sound of sobbing.

"It cannot be," he said; "these English are too stolid."

But a few moments later he saw faces of well-dressed ladies wet and glistening with tears, which immediately were wiped away; for, you know, we are English, and, above all things else, we must not yield to sentiment or demonstrative piety, and Luke thought —racial characteristics are humbug. The human heart is the same everywhere.

He passed rapidly along the streets on his way homewards. He was brought to a sudden standstill on the sideway of the Strand by a long queue of men, two and two, who, ranged on the outer edge of the pavement, waited in calm, stolid silence for something that was slow in coming. There was quite room enough on the inside path for pedestrians. What is it? A funeral? No, not at such an hour. It was only fifty or sixty men, waiting for a

place in the theatre close by. They were as silent as mutes. "What a laughing, rollicking, joking crowd that would have been in Ireland!" thought Luke. "Verily, they take their pleasures sadly! After all, they *are* a stolid, unfeeling race! And what mercurial beings are we!"

Just then, an arm was locked in his, and a very marked Hibernian voice exclaimed:

"Well, Luke Delmege, who'd ever think of seeing you here, waiting to get into the Gaiety? The world is topsy-turvy enough; but I never thought you could turn such a somersault."

Luke laughed at the absurdity, as he recognized an old college acquaintance, who had "cut" in his physic year, had then become a famous journalist, and was now one of that famous band of *matadores* who were fretting the flanks of John Bull.

"Come along," said the "Mimber," "we'll have a cup of tea here at the 'Marguerite,' and then you must come to see a field night at the House. No! no! no excuses! there's electricity in the atmosphere, and sure to be a thunderclap to-night."

"Then why are you not at your post?" said Luke; "isn't the House open since four?"

"Quite so, old man, if you allow me use such a familiarity with an old chum, but we allow the animals to feed from seven to half-past eight. Then, when well gorged with meat and wine, they're an easy prey."

"And do you keep your heads cool?" said Luke. His friend lifted up a cup of tea, and nodded significantly.

"Tell me," said Luke, "and you can tell me, for you have experience, do you believe in 'racial characteristics?' The problem is puzzling me dreadfully." The Member laid down his cup, took out a cigarette, lighted it, and looked long at Luke, and spoke:

"Racial characteristics? I do, firmly. I believe, for example, that we, Irish, are the coolest, most judicious, most calculating, far-seeing race on the face of the earth. Our cunning is Ulyssean; our wisdom is Promethean, and, as for tenacity, nothing in all creation can beat us—but an oyster! Come!"

They walked rapidly down by Trafalgar Square, past the great Whitehall buildings, and, just as they approached the Westminster Palace Yard, on a sudden the vast rush through the crowded

thoroughfare stopped as if by magic. Stately carriages, gaily-dressed pedestrians, cabs, horses—all stood still, as if petrified. The Member looked calmly at the imperial demonstration in his honor for a moment, then moved across calmly, and, unlocking his arm from that of the astonished Luke, he said:

"You go around by the public entrance. I shall meet you in the lobby in a moment."

Luke had not long to wait in the famous lobby, just long enough to see that, if there be on the face of the earth a leveling, democratic spot, where all distinctions are fused down, and all human hopes concentred and unified in one desire, it is here. That desire is to see your own Member. Luke had not long to wait. Gaily and happily at ease, dispensing smiles all round, yet maintaining a certain imperturbed dignity, his friend appeared. The policeman saluted and shouted: "The Reverend Luke Midge." Luke admitted the impeachment, and was led into the inner sanctuary through rows of marble busts and stately pictures of long-buried statesmen, whilst the disappointed mob howled in their hearts outside. Into the inner lobby, sacred to statesmen, mixing amongst notabilities, rubbing his shoulder against Cabinet ministers, the wondering Luke passed with his guide, who accosted a gorgeous official and demanded a ticket for his friend.

"You can have a seat in the gallery, sir," said the official with awful deference, "but I regret to say that all the seats are taken under the gallery."

"I beg your pardon. There's one vacant," said the Member. "I insist on having that seat."

"That seat, sir, belongs to Lord Vavasour. He's just dining with the Secretary for Home Affairs, and has kept it engaged till his return."

"You should know the rules of the House, sir," said the Member. "No stranger can retain a seat, except he is in actual possession."

"Quite true, sir," said the official. "You must not consider me discourteous; I was trying to smooth matters. Name, please?"

"Delmege!" said the Member, as the official handed the ticket to Luke, who, half ashamed and almost terrified, passed wondering up the narrow stairs, and in a moment was in the

"House." It was a wonder, a surprise, a disappointment; but we needn't repeat the old story here. Luke sat still on his narrow bench, and gaped.

"Take off your hat, please!"

Luke had forgotten his politeness and his loyalty. The official said quietly and politely: "It's like a school, sir; and, by and by, you'll see some rough horseplay."

"Does this—this—assembly control the destinies of 300,000,000 people?" asked Luke.

"It thinks so!" said the man.

Just then the supporters of the Government began to drop in. Luke was on the Government side of the House. There was but a low balustrade between him and them. In they came, flushed as to face, and very white as to capacious shirt front. They congregated in groups of three or four, and began to exchange remarks. There was a pleasant odor of whiskey and patchouli in the air. "I thought the English never drank spirits," said Luke. "The racial characteristics are a puzzle."

Yes, the air was electric. You couldn't tell why. There were no indications. There was no great debate on. Members lounged and chatted and laughed. There was no drawing up and marshalling of forces, no organizing of battalions, no arrangement of reserves. But the air was electric. You felt it tingling in your fingers, and running up along your spine. The servant felt it.

"There's something on to-night, sir!" he said.

Three feet away from where Luke sat, close to one of the pillarets that sustained the gallery, a very little man, with a very long coat, a bald head, and a heavy mustache that curled up to his ears, was engaged in earnest consultation with a colleague. "The leader of the House, sir," whispered the servant.

At last, the hours stole on to eleven, and Luke began to think it was time to go home. His friend, the Member, came over, sat on the balustrade, and began to chat gaily. Not a word between him and the full-dressed mob around. They'd have torn him limb from limb if they dared.

"Going home?" he cried to Luke. "You'll do nothing of the kind. The Lord has given you a chance that will never occur again."

Just here, an old officer, gray-headed and gray-bearded, spoke to the Member. He was a suppliant—an humble, abject, beseeching client. He begged and entreated the Member to bring on some wretched thing about pensions, or to promise to speak if the bill were introduced.

"I shall do nothing of the kind," said the Member haughtily. "We have other work before us to-night." The officer slunk away, cowed and discomfited. Luke's opinion of his country was rising steadily.

"Now I must be off," said the Member. "There is big-wig in the chair. Now, sit fast, old man. And look here! Don't let your feelings overcome you! If you cheer, or toss up your hat, they'll turn you out, and you won't see a bull-baiting again."

And so Luke waited patiently, now watching the confused, anxious crowd at the ministerial side of the House, and again fixing his eyes on that silent, serried mass that thronged the lowest benches on the left of the Speaker's chair. And here, the object of all vision, of all thought, of all anxiety, sat the Sphinx, silent, immovable, whilst anxious ministers looked to him for a sign or some articulate utterance of what he was brooding over and plotting there in the corner seat just below the gangway. At last, one of his lieutenants rose, and moved the adjournment of the House. The proposal was met with a shout of indignant scorn. A division was demanded, and Luke, with the rest, was relegated to the lobby. In a few minutes it was over, and they returned. The Government had a sweeping majority. There was a cheer of exultant triumph. The first lines of the enemy had been repulsed. The debate went on. Then quietly, a second lieutenant rose in his place, and moved the adjournment of the House. This time a yell broke from the ministerial benches. The adjournment was fiercely and angrily refused. A division was demanded, and another Pyrrhic victory gained. There was a mighty shout from the ministerialists. Calm and immovable sat the Irish *guerrilleros*, whilst their opponents, wild with passion, appeared to be lashing themselves into frenzied madness. The debate went on; and just as the hands of the clock pointed to twelve, a division was again demanded. With suppressed, but badly-suppressed passion, the leader of the House leaned forward on the despatch-boxes and hissed:

"If we have to remain in session for forty-eight hours the Government is determined that this measure shall pass; nor will the House adjourn until that is accomplished."

The captain of the *guerrilleros* sat silent and grim. And then a peal of electric bells; and then the solemn march through the turnstiles; another Governmental victory, and the House settled down to business again. Then arose another of the lawless but disciplined phalanx, and moved the adjournment of the House. There was another angry yell; and again Agamemnon spoke:

"I assure the honorable gentlemen at the other side of the House that the Government has no intention of yielding on that point, and that the House must remain in session until this measure is carried."

Then the Silent One arose, and eight hundred beings, the flower of English intellect, hung breathless on his words. They were few. Passing his hand behind his coat-collar, and then running it down through his thick hair, he spoke in the echo of a whisper; but it was heard in every cranny in the building:

"The Right Hon. gentleman refuses to adjourn the House. I tell him the House will adjourn, and the sooner the better."

It was a plain challenge to the omnipotence of England, and as such was accepted. This time there was no shouting. The division bell rang. The members trooped through the turnstile. Another victory for the Government; but the leader of the House again came forward, and leaning his arms again on the despatch-boxes, he said, almost humbly:

"There's no use in prolonging the useless debate in the face of such obstruction. The House stands adjourned." The officials laughed. The ministerial following was bewildered. Then, as they recognized their defeat, they muttered curses on their leaders; and angry, shamed, disappointed, they trooped from the House. The victors did not even cheer. Luke thought: "I'll never believe in racial characteristics again. I knew they were always humbug!" His friend, the Member, came over.

"Wasn't that pretty? Crumpled up, like a piece of tissue-paper!"

"Can you keep it up?" queried Luke. His friend looked long and earnestly at him.

"Yes, till victory, which we, the descendants of kings, shall then most royally throw away. 'Did I really hurt you, poor old Bull? I'm awfully sorry. Get up, old man, and come have a drink.' That's the finale to the comedy you have witnessed. Good-night!"

The great clock of St. Stephen's was chiming "one" as Luke crossed Westminster Bridge.

"Glad I have a latchkey," he murmured; "the old Vicar wouldn't like it, and he sleeps with one eye open."

A party of revellers was coming towards him. They tried to jostle him off the footpath. At another time he would have yielded; but the spell of conquest was upon him. He resisted, and came into personal contact with one, who was almost intoxicated. It was Louis Wilson. He, too, recognized Luke; and turning away, he said to his companions:

"'Tis only a peasant priest from Ireland. I know a little of the fellow. He hath a pretty sister."

The next moment Luke's strong hand was on his collar, and he swung him round.

"Now, gentlemen," said one of the revellers, "this is Westminster and not Donnybrook. Keep quiet, or bedad, and begorra, you will find yourselves in the lock-up."

"Your names, gentlemen, please," said an officer, moving up.

Luke heard as in a dream: "11 Albemarle Buildings, Victoria Street."

Wilson passed on.

"Never mind, sir," said the officer, as Luke fumbled for a card; "it will rest here unless he prosecutes. But take no notice of these fellows in future."

There was no real sleep that night for Luke. Amidst the agony and shame and remorse that kept the wheels of his brain burning and revolving, he thought of country and home. He saw the calm peace of Ireland resting as in a cloud above and beyond this hateful Tartarus. He would give worlds to be at home—at home at Lisnalee, penciled in shadows above the misty, beloved sea. He would sacrifice a few years of life to be in the midst of the kindliest people on earth, away from these horrible automatons; and he saw with tears the little parlor, and the "Insepara-

bles," and Father Tim dropping aphorisms at leisure, and at leisure dropping slices of lemon into his glass. And then the burning shame came back again, and, as he dropped into an uneasy slumber, he muttered: "I believe there are racial characteristics after all."

When he woke from unhappy dreams next morning the spectres had vanished. London, life, ambition, a great future were all before him. Lisnalee was a gray, blurred shadow of the past.

[To be continued.]

CHURCH BUILDING.—VII.

Choice and Adaptation of Style.

THE object of the preceding papers was to enable the student interested in religious architecture to become acquainted with the various styles in use during the course of Christian ages, from the beginning down to the present day. There is a growing number of men among us, especially clerics, who find much pleasure in this manner of historical and æsthetic culture. It opens their eyes to the meaning and value of the monuments daily springing up around them. It enables them, if they go abroad, to look up intelligently to the memorials of bygone ages which they meet at every step, and to read afresh in them the history they had already learned from books. It adds considerably to the enjoyment which even the untrained spectator gathers from the sight of great and noble structures, and leaves more definite and more abiding impressions of what has been seen.

But if, in addition to all this, they have the prospect of erecting in their turn a sacred edifice for the use of their people, and of following it up in all its particulars, then will they find their newly acquired knowledge most profitable. It will help them in particular in the choice and adaptation of the style of architecture which they wish to be followed, a question of much importance to which we purpose to devote the following pages.

I.

There are structures, great and small, especially in this country, which belong to no style at all, the visible object of the

builder having been simply to meet, as cheaply as possible, certain practical requirements, and nothing more. Here and there we still meet churches which correspond to this description; some old, dilapidated, abandoned perhaps, yet held in veneration by the people, because they recall the first planting of the faith on the spot on which they stand and the difficulties with which their forefathers had to contend;—others more recent, run up hurriedly to meet sudden, pressing needs, without any definite sense of art in the builder. But these are the exception. In the immense majority of cases an attempt has been made to introduce something—in fact as much as was possible—of the traditional forms of the art. The result was often poor, either through lack of means to carry out properly what was attempted, or through ignorance of the true conditions and requirements of Catholic service and worship; sometimes, it must be confessed, through insufficient knowledge of the architect, or by an undue readiness on his part to meet the unenlightened wishes of the priest for whom he drew up the plans and directed the work. But while deploring the effect, we have no right to judge severely those who caused it. They labored under special difficulties and did the best that could be done under the circumstances. Happily a great change for the better has come within the last generation or two. The number of competent architects is increasing; the tastes of people and priests are becoming more correct and more enlightened, and the resources at their command are greater. Henceforth we are safe from the most glaring faults of the past. In particular, no architect will consider himself free to do as he likes, without any regard for the traditions of the art, or to borrow freely from every style, and associate in the same structure the most incongruous elements. The pastor himself will know enough to avoid suggesting anything of the kind. Styles of architecture are not an arbitrary combination of elements. They are, each one, an organic unity, gradually evolved, with a perfect correspondence of parts,—a language having as it were its characteristic genius and special grammatical laws, to be followed exclusively in each production.

Only one style therefore should be chosen; but on which should the choice fall?

The question is in reality twofold, for it may bear simply on the relative fitness for ecclesiastical purposes of the different styles, considered in the abstract, or it may be a concrete problem to be solved in view of individual, practical circumstances.

II.

As regards the abstract question, our readers will not be unprepared for the position, equally remote from opposite extremes, that, with the solitary exception of Greek architecture, every other form of the art that has passed before us is susceptible of being happily employed for religious purposes. There are in each one of them possibilities of that dignity, majesty, and beauty which one naturally wishes to find in a place of worship. As a fact, we have seen that all have supplied in succession magnificent specimens of religious art. None of them, therefore, can be thrust aside as unworthy of the purpose; none can be excluded on the plea of unfitness. If pure Greek architecture is an exception, it is not, assuredly, because it is wanting in dignity or beauty. There is in it, on the contrary, a grace and delicacy of outline, a chasteness and propriety of ornament, a unity and harmony of parts, that make it a source of keenest enjoyment to persons of cultivated taste. But, though extremely beautiful in many of its products, it never is, and seemingly never can be, sublime. Again, it is beautiful: but in the pure atmosphere and under the bright skies of southern Europe. Its structures are imposing: but on condition of being placed on high ground away from elevated buildings. It had ceased to be in use, as we have seen, even in Greece, when Christianity appeared, and consequently was not as much as thought of for Christian purposes. Even if it had been still a living art, the form of its temples, so unsuited to the complex requirements of Catholic worship, would have caused it to be neglected. Hence, in these modern ages of imitation, although many monuments have been erected on the model of Greek temples, we know of only one church,—the "Madeleine" of Paris, a magnificent structure, which one rejoices to see consecrated to God, but having nothing in its exterior to suggest such a destination, and lending itself within but very imperfectly to the exigencies of Catholic religious service.

The choice, then, would be between the Basilican or early Christian style, the Romanesque, the Gothic, and the classical Renaissance. They are all imitated at the present day, and each has its enthusiastic admirers. Fashion runs sometimes in one direction, sometimes in another, and while it lasts, individual taste is in a great measure guided by it. Individual preferences, again, are often the fruit of temperament, habit, education, etc. There are beauties in the productions of every kind of art, as in the aspects of Nature itself, to which some are keenly alive and others almost entirely indifferent. Some love what is solemn and stately, others what is pleasant and bright. To this one only what is strong and powerful appeals forcibly; to that one only what is charming and graceful. Having different standards, their judgment cannot be the same, yet each one, when free, will be guided by his personal preferences, and will delight to offer to God what he most enjoys Himself.

But clearly such a rule is inadmissible when it is a question of producing what is meant, not for one's self, but for the Christian community; not for a season, but for generations; not for the mere pleasure it may give, but for the religious impressions it is calculated to awaken. This, indeed, is the true keynote, the only acceptable standard of Church architecture, as of all religious art. It is true, art is offered as a homage to God of what man deems most beautiful; but primarily and principally it is appealed to as a means of awakening and fostering religious emotions in the soul of the worshipper.

Now, if we ask ourselves what in an edifice originates and expands such emotions, we find that not one but many things may contribute to the effect; externally, its general aspect, unlike that of any secular building, its nobleness and dignity, its height, lifting it far above the abodes of the men who erected it, and proclaiming from afar that the thought of God stands uppermost in their minds; internally, not only the absence of all that is unsightly, but, as far as possible, a display of wealth and beauty of material and of ornament, symbols and pledges of faith and love; an arrangement that shuts out the noise and glare of the world outside; light from above of a kind that transforms every object it touches; something in the surrounding spaces and ascending

lines that stills the soul, fills her with reverential awe, lifts her up towards heavenly things and puts on her lips the words of the patriarch awakening from his mysterious dream: *This is no other but the house of God and the gate of Heaven.*

Much of all this, we know, may be supplied by early Christian or by modern classical architecture. There is a solemn simplicity and impressiveness in the ancient basilicas, due, doubtless, in no small measure to the memories and associations which cluster around them, but proceeding also from the style, so much so that several modern architects of unquestioned ability have been led to imitate it in the old world and in the new. As to classical architecture, we know that the Church owes it some of her most glorious monuments, from St. Peter's of Rome to St. Genevieve's of Paris, and that a certain distinction and dignity is the ordinary appendage of classical architecture wherever properly applied. But the most powerful and most deeply religious effects seem to us to belong to the architecture of the Middle Ages. "The Greek art," says Coleridge, "is beautiful. When I enter a Greek (Greco-Roman) church, my eyes are charmed and my mind sated. I feel exalted and proud that I am a man. But the Gothic art is sublime. On entering a cathedral I am filled with devotion and with awe. I am lost to the actualities which surround me, and my whole being expands into the infinite. Earth and air, nature and art, all are swept up into eternity, and the only sensible impression left is that I am nothing."

What the poet felt at the very dawn of the Gothic renaissance has been ratified by its subsequent history. During the greater part of the century mediæval architecture has been the common form of religious structures. At first the more recent or Gothic style prevailed exclusively; but gradually the older or Romanesque won recognition. In its rounded arches, its massive piers, its solid walls and sober sculptural ornament, there is unquestionably something extremely solemn and impressive; nor must we wonder that many have come to set it above the Gothic for ecclesiastical purposes. Yet it is a preference we cannot bring ourselves to share. As a compensation for certain beauties wanting in it, the Gothic has beauties of its own,—grace, elegance, airiness, richness of decoration, while

retaining all the new features which the Romanesque so happily introduced: lofty towers and spires, majestic fronts, aspiring lines, colored light, besides adding to the beauties of each and all. We therefore coincide with what has been the common verdict of these latter times,—that Gothic in its earliest and purest form comes nearer the ideal religious architecture than any other.

But what is ideally the best is not always practically preferable. The real problem for priest and architect is what is best, considering the means at their disposal: the materials, the surroundings, the pecuniary resources, etc. Thus, a chapel built in connection with a classical or Romanesque building will naturally be classical or Romanesque. The Gothic lends itself best to the outspreading of stained glass windows, if such are in prospect; the Romanesque and classic offer larger mural surfaces for painting devotional subjects. Gothic is naturally more ornate, and consequently more costly. Only a very able architect can handle it so as to make it satisfactory with the amount of ornament that will fully suffice in a Romanesque building. Romanesque, therefore, as a style, is less expensive. Architects tell us, besides, that it accepts brick more readily as a building material.

In general, the elasticity of mediæval architecture, that is, the ease with which it lends itself to varying the proportions, horizontally and vertically, as compared with the rigid canons of classical art, makes it much more convenient in the hands of the architect. Nothing is more unpleasant than some of the devices in use among the ancient Romans and their modern imitators to observe the traditional proportions in their columns and, without making them too massive, to connect them with the arches they are meant to sustain. The mediæval architect, freed from the conventional laws of proportion, and guided only by his taste, thrust aside pedestals, fragments of entablatures, of cornices, and the like, and, starting his column from its base, carried it right to the point where its support was needed. In the same way, the possibility of widening or narrowing indefinitely the pointed arch made it easy for him to vault gracefully almost any area, however unequal in its proportions or irregular in its form.

III.

While thus pointing out some of the advantages of mediæval architecture, we are far from considering all its traditional interior arrangements as worthy of imitation. For it must be confessed that, while very impressive and doubtless fully sufficient for the special services of cathedral or monastic choral celebrations, the larger mediæval structures were ill-suited to the practical requirements of a parish. In a parish church the people assemble to assist at the celebration of the divine mysteries and to listen to the word of God. Now, our mediæval cathedrals were little fitted, nor indeed were they principally meant, for either. The choirs were usually walled in, even in front, as may still be seen in many of the old European cathedrals, thus shutting out almost all the faithful from the view of the altar. Even where the front was thrown open, the thick piers which separated the nave from the side aisles made it impossible for the great majority of those who filled the latter to see the celebrant. For the same reason, many of them were out of sight and hearing of the preacher. Thus the nave alone was fully available, and the lateral aisles, often very spacious, were little used except as passage-ways or for indoor processions. In cathedral and abbey churches, where no parish work was done, the inconvenience was small; but where parish churches were erected on the same plan, the awkwardness of the arrangement was constantly felt by priests and people, and gradually led to minimizing the evil by various devices, which architects instinctively follow at the present day.

A.—The most ordinary and most effective of these devices was to widen considerably the nave and to narrow proportionally the aisles, so as to make them little more than passage-ways.

B.—Another means was to reduce the size of the piers. A tendency in that direction grew steadily during the course of the Gothic period, each new form of the style becoming lighter than the preceding one. In our time, with our thin plaster vaults and columns of cast iron or steel instead of stone, nothing is easier. In fact it might be carried safely much farther than is done, were it not for the appearance of weakness which it would impart to the structure. So long as the material of the pillars is made to look like stone, the eye demands that they shall also have the proportions which would give stability to stone.

C.—Finally, the piers or pillars dividing the nave from the aisles were entirely removed and the roof made to rest on the walls, leaving the whole covered area available. This was done not only in many of the basilical churches, ancient and modern, but also in the smaller parish churches in mediæval times, with their vaulted roofs, and even in many of the great abbey churches and cathedrals of southern France. The open oak roofs of England, often beautiful in themselves, facilitated the arrangement, and something of a similar kind has been happily employed in several of our finest churches in this country, such as the Cathedral of Providence, R. I., and St. Peter's, Dorchester, Mass.

IV.

But a maximum of accommodation in a given area, though very important where the resources are limited, is not, however, the only thing to consider. Carried out to its full extent, it would transform the house of God into a theatre or a public hall, or give it at least the aspect of many of our Protestant churches, which are constructed simply in view of placing a large congregation within easy hearing of the preacher. Our plainest parochial edifices are expected to do much more. They are not meant to be mere well-constructed halls, with an altar at one end instead of a rostrum. Neither must they be so disposed that the eye may take in all at a single glance. A church demands something of mystery; by its lines, that break off or lose themselves, it must suggest something beyond. Even an ordinary place of popular worship calls for the shrines and altars of special devotions, for nooks and recesses where pious souls may retire and pour themselves out in prayer, unnoticed and undisturbed. This was admirably supplied in the old Gothic churches, with their many separate chapels gathered round the choir, sometimes running along the aisles or built out from them and sheltering statues of devotion and relics, homage offerings and sodality banners; meeting, in a word, and fostering every form of piety to be found among the faithful. Something at least of the kind should be provided in our churches. With forethought at the time of building and a little additional expenditure it can be done, and always with equal profit to the beauty of the building and to the piety of the faithful.

Among the many arrangements which facilitate this object, we may mention the use of transepts.

A transept, besides many practical advantages, adds much to the beauty of a church. It imparts variety and dignity to it externally and internally. It maintains in the plan of the sacred edifice the traditional form of a Latin cross. It allows a greater number to come near the altar. But it adds not a little to the cost of the construction; yet a decided return to it is noticeable in our modern religious work.

An ordinary means of increasing the accommodation without adding to the size of the building consists in erecting galleries. **Galleries** may be a necessity, as when a church bought on advantageous terms proves to be too small, or when the population has outgrown the seating capacity of the edifice and no new church is in prospect. But they are none the less an evil, crowding the building, breaking up its lines, besides placing a portion of the congregation in an unsuitable position. The proper place of the people is one from which they may look up to the altar and to the priest, not look down upon them. In this latter position what is gained in convenience may easily be lost in reverence. Consequently, short of absolute necessity, such as insufficiency of available space or of funds, galleries should form no part of an original plan.

Several of the other above-mentioned requirements of a Catholic church are provided for in various parts of this country by the substructural part of the church, the basement.

Basements answer a variety of useful purposes. From the beginning they often supply a necessary shelter to priest and people for carrying out the essential services, and thus allow them to take all the time that is needed for completing the construction. They give dignity to the structure itself by adding to its height, and at the same time help to secure it from dampness. They offer convenient accommodations for Sunday-schools, sodalities, and similar gatherings, as well as for low Masses, when for one reason or another the church is not available. But in certain parts of this country the basement is used to a far greater extent. Not only are the confessions heard there, and certain minor services cele-

brated, but there it is that the daily Sacrifice is offered from the beginning to the end of the year, Sundays excepted. It is there that the Blessed Sacrament is kept for the adoration of the faithful. In short, the basement, at first used only as a temporary makeshift, continues, after the need has passed, to be the regular seat of priestly ministration and popular devotion. It is the real church, the upper structure being little more than a place devoted to the Sunday services and occasional solemn celebrations.

How priests and people voluntarily submit to such an arrangement seems incomprehensible to those who have not themselves been trained to it. Of course it makes little difference to the bulk of the people, who come to church only on Sundays. But for the pious portion of the flock, who return often during the week, many every day,—it may be several times in the same day,—the system would seem strongly objectionable. It deprives them all through the week of the elevating influence which a lofty and spacious building is meant to exercise on the soul, and as a fact does exercise, though not always consciously. The effect of a basement on those who enter is just the opposite. Felt sensibly or not felt through habit, it is always depressing. A basement is generally gloomy, always low, cheerless, and devoid of ornament; nor can it be otherwise. The beauty suited to the house of God has no room to expand in it. It neither leads to nor lends itself to that richness of decoration which Christian piety loves to lavish on the dwelling-place of the Most High. Pious priests, of course, see to it that there shall be nothing unsightly or unworthy in a place where the Holy Sacrifice is offered. But one naturally looks to the brightest and richest spot in the whole structure as the proper place for that daily Sacrifice and for the abiding habitation of God among men. Catholic piety leads spontaneously in that direction. Wherever it grows, there is a growing disposition to forsake the basement for the church, and, as at the close of the persecution, to emerge from the catacombs and worship God in the open light of day.

Church architecture cannot but be benefited by such a movement. It will soon lead to greater elaborateness of plans, to variety and picturesqueness, instead of the monotonous forms and arrangements that have hitherto prevailed so widely. Provision will be

made from the beginning for carrying out the popular devotions in the place to which they naturally belong, and where they feel fully at home; where the tribute of art and decoration which they inspire will not be lost in darkness, nor the voice of praise be beaten down and deadened by a low ceiling, nor God's sunshine kept all the year round from lighting up the loving homage of His children.

But none the less, where it has been thus far employed the basement will remain as a thing of abiding, manifold utility. It will be constructed so as to admit more light and air. Economy in heating will still be an inducement to cling to it for general purposes, but only during the winter season. A dread of desecration or defilement of the upper structure or other motives of convenience may lead many a pastor to maintain the same system right through the year. Even so, the old worshippers will not be missing. Their faith and piety will supply what is wanting in external helps, if habit has not long since made them insensible to it. More still, the force of early associations may give them a preference for places, however ill-suited, where they were wont to feel nearer to God, and thus make them enjoy the basement more than they can enjoy the church. But this is only for a few, and it is not enduring, and anyhow it can not be made into an argument, for it would simply lead to the exclusion of all improvement which changes the accustomed aspect of things. New surroundings are like new garments; it takes a little time to get used to them, but once accustomed, one rejoices that the change was made. Once more the basement will remain; though no longer utilized in so many shapes, it will be none the less useful; it may even revert momentarily to its position of earlier days, and in times of general decoration or repair become again the only place of worship. But in ordinary times its purposes will be more limited. Other minor structures will arise, chapels, halls, meeting-rooms, opening into the church or gathered round it, forming a picturesque group of buildings—an old Catholic tradition, imitated in many recent Protestant structures, and now being happily taken up among us for Catholic purposes.

J. HOGAN.

St. John's Seminary, Brighton, Mass.

ECCLESIASTICAL CHRONOLOGY—December 15, 1899–June 15, 1900.

DECEMBER, 1899.

24. Solemn opening of the Holy Gates at the Basilicas of St. Peter, St. John Lateran, St. Paul, and St. Mary Major. The Holy Father opens the Vatican Jubilee Gate.

26. Papal Approbation of the Association of Our Lady of Mercy, founded to promote devotion to the Holy Souls in Purgatory.

27. The Right Rev. J. S. H. Brunault, D.D., Titular Bishop of Tubuna and Coadjutor of Nicolet, Canada, consecrated.

JANUARY, 1900.

1. In the United Kingdom the School Attendance Act goes into effect: compulsory attendance of children until twelfth year.

6. Preparatory sitting of the S. Congregation of Rites, for the discussion of the four miracles proposed for the Canonization of the Blessed Rita da Cascia, of the Order of St. Augustine.

11. The S. Congregation of the Propaganda decides that the Christian Brothers in their American Institutes return to the primitive observance of their Rule, which forbids their teaching Latin and Greek.

At the opening of the British Parliament the Irish members move an amendment to the Queen's Address, representing "that the Catholics of Ireland have long suffered, and still suffer, under an intolerable grievance in respect to University Education."

12. Death of the Right Rev. Joseph Rademacher, D.D., Bishop of Fort Wayne, Ind.

17. Death of His Eminence Cardinal Louis Trombetta; born February 3, 1820; created Cardinal June 13, 1899.

18. In the United States House of Representatives resolution introduced providing for proper representation of Catholic Chaplains in Army and Navy.

20. The Reverend Thomas M. Esser, O.P., appointed Secretary of the S. Congregation of the Index.

FEBRUARY.

1. Death of His Eminence Cardinal Dominic Jacobini; born September 4, 1837; created Cardinal June 22, 1896.

2. The Right Rev. John Lancaster Spalding, D.D., Bishop of Peoria, and the Right Rev. Arthur Riddel, D.D., Bishop of Northampton, received in papal audience.

4. The Right Rev. Donatus Sbarretti, D.D., Bishop of Havana, consecrated in St. Aloysius' Church, Washington, D. C.

11. The Right Rev. J. Casey, D.D., Bishop Coadjutor of St. John, N. B., and the Right Rev. F. X. Barry, D.D., Bishop Coadjutor of Chatham, N. B., consecrated.

20. The Right Rev. Michael Verdin, D.D., Bishop of Dunedin, received in papal audience.

26. The Right Rev. B. J. Keiley, D.D., appointed Bishop of Savannah, Ga., and the Right Rev. Bertrand Orth, D.D., appointed Bishop of Vancouver's Island.

MARCH.

4. Death of the Most Rev. John Hennessy, D.D., Archbishop of Dubuque, Iowa.

12. Death of His Eminence Cardinal Louis di Canossa; born April 20, 1809; created Cardinal March 12, 1877.

The Right Rev. James Laird Patterson, D.D., Titular Bishop of Emmaus, Auxiliary of Westminster, and the Right Rev. Edmund Knight, D.D., Titular Bishop of Flaviad, received in papal audience.

The Right Rev. John B. Cahill, D.D., appointed Auxiliary Bishop of Portsmouth, and the Right Rev. Richard Preston, D.D., appointed Auxiliary Bishop of Hexham and Newcastle.

17. Golden Jubilee celebration of the Cathedral of St. Patrick, Newark, N. J.

22. The Right Rev. Patrick O'Donnell, D.D., Bishop of Raphoe, received in papal audience.

23. In the British House of Commons resolution in favor of University Education for Catholics in Ireland introduced. Vote: for, 91.; against, 177.

24. The Most Rev. William Walsh, D.D., Archbishop of Dublin, received in papal audience.

26. Death of His Eminence Cardinal Camillus Mazzella; born February 10, 1833; created Cardinal June 7, 1886.

31. In Ireland system of payment of portion of emoluments of National Teachers from the State by results fees discontinues.

The Right Rev. Henry Moeller, D.D., appointed Bishop of Columbus, Ohio.

APRIL.

2. The Right Rev. John Doyle, D.D., Bishop of Grafton, received in papal audience.

5. Death of His Eminence Cardinal John the Evangelist Hallar; born April 30, 1825; created Cardinal November 29, 1895.

His Eminence Cardinal Aloisi Masella appointed Pro-Prefect of the S. Congregation of Rites.

7. His Eminence Cardinal Peter Respighi appointed Vicar-General of His Holiness.

Ninety marines of the U. S. S. "Dixie" received in papal audience.

9. The Right Rev. Denis O'Donaghue, D.D., appointed Titular Bishop of Pomerania, North Africa, and Auxiliary of Indianapolis.

16. Supreme Court of Michigan decides that the title to all church property is held by the Bishop of the diocese in fee simple, and not merely as trustee for the congregations.

18–19. Annual Conference of Catholic Colleges of the United States, Chicago.

19. In Secret Consistory: His Eminence Cardinal Cretoni appointed *Camerlengo* of the Sacred College. The following were preconized: The Most Rev. Raphael Merry del Val, D.D., President of the Academy of Noble Ecclesiastics; the Right Rev. Donatus Sbarretti, D.D., Bishop of Havana; the Right Rev. B. J. Keiley, D.D., Bishop of Savannah; the Right Rev. Bertrand Orth, D.D., Bishop of Vancouver's Island; the Right Rev. Henry Granjon, D.D., Bishop of Tucson; the Right Rev. Richard Preston, D.D., Titular Bishop of Focea, Auxiliary of Hexham and Newcastle; the Right Rev. Denis O'Donaghue, D.D., Titular Bishop of Pomerania, Auxiliary of Indianapolis. Public Consistory: permission given for the solemn canonization of Blessed Jean-Baptiste de la Salle and Rita da Cascia.

22. Death of the Right Rev. Tobias Mullen, D.D., Titular Bishop of Germanicapolis, former Bishop of Erie, Pa.

23. Supreme Court of Pennsylvania decides that the United

Greek Catholic congregations in America owe allegiance to the Roman Catholic Church, not to the Orthodox Greek Church.

Mr. Michael Cudahy, Chicago, subscribes $50,000 to the Catholic University of America.

27. British Government makes inquiries concerning the provision made for the University Education of Catholics in its Colonies.

29. Death of the Most Rev. Angus MacDonald, D.D., Archbishop of St. Andrews and Edinburgh.

In the United States Senate, during discussion of Indian Appropriation Bill, an amendment providing for the continuance of the Government employment of the Indian contract schools defeated.

The International Catholic Truth Society files its certificate of incorporation in the office of the Secretary of State, Albany, N. Y.

MAY.

1. The Right Rev. John Baptist Cahill, D.D., Auxiliary Bishop of Portsmouth, consecrated.

3. Scottish Pilgrimage presented to His Holiness.

15. The Most Rev. M. A. Corrigan, D.D., Archbishop of New York, received in papal audience.

Abbatial Benediction conferred on the Abbess-Elect of St. Mary's Abbey, Oulton.

17. The Most Rev. Alexander Christie, D.D., Archbishop of Portland, Oregon, receives the Pallium.

21. Received in papal audience: the Right Rev. Henry Gabriels, D.D., Bishop of Ogdensburg, N. Y.; the Right Rev. Chas. E. McDonnell, D.D., Bishop of Brooklyn, N. Y.; the Right Rev. Francis Bourne, D.D., Bishop of Southwark; the Right Rev. W. R. Brownlow, D.D., Bishop of Clifton; the Right Rev. A. Brownrigg, D.D., Bishop of Ossory; the Right Rev. E. T. O'Dwyer, D.D., Bishop of Limerick; the Right Rev. Æneas Chisholm, D.D., Bishop of Aberdeen; the Right Rev. James Corbett, D.D., Bishop of Sale, Australia.

23. A petition, fortified with the signatures of over 30,000 of the best citizens of Cuba, requesting the revision of the marriage law, presented to General Wood, Military Governor.

Death of the Right Rev. John Vertue, D.D., Bishop of Portsmouth.

24. Solemn Canonization of Saint Jean-Baptiste de la Salle, founder of the Brothers of the Christian Schools, and Saint Rita da Cascia, of the Order of St. Augustine.

27. Feast of St. Bede, Doctor, extended to the Universal Church (Decree, November 13, 1899).

Pilgrimage from Brooklyn, N. Y., received by His Holiness.

Solemn Beatification of the seventy-seven martyrs for the faith in China, Cochin-China, and Tonquin, between 1798 and 1856.

30. The Most Rev. John J. Kain, D.D., Archbishop of St. Louis, received in papal audience.

31. United States Circuit Court, New York, decides that statuary and sculpture, especially imported in good faith for the use and by the order of a society established solely for religious and charitable purposes, are free from duty.

JUNE.

2. Twenty-fifth anniversary of the Episcopal Consecration of the Right Rev. James Augustine Healy, D.D., Bishop of Portland, Maine.

3. Consecration of the Right Rev. B. J. Keiley, D.D., Bishop of Savannah, and of the Right Rev. Bertrand Orth, D.D., Bishop Vancouver's Island.

10. New Catholic Chapel at the West Point Military Reservation dedicated.

13. Meeting of the Organizers of the New England Catholic Historical Society.

Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

AMERICAE.

DUBIA CIRCA ALTARIA PORTATILIA.

Sequentia super Aris portatilibus solvenda dubia Sacrae Rituum Congregationi fuere proposita, nempe:

Dubium I. An Altaria portatilia, quae sunt ex lapide non quidem marmoreo, sed duro et tamen compacto, idonea pro Sacrificio haberi possint?

Dubium II. An tolerari possint eadem Altaria portatilia, quae ex lapide puniceo sive ex gypso constant?

Dubium III. Quid iudicandum de illis lapidibus sacris, quorum sepulcrum non in medio sed in eorum fronte effossum fuit?

Et Sacra Rituum Congregatio, omnibus mature perpensis et voto exquisito Commissionis Liturgicae, respondendum censuit:

Ad I.—*Affirmative.*

Ad II.—*Negative.*

Ad III.—*Dicti Lapides in posterum non sunt admittendi;*

quoad praeteritum vero, cum commode fieri possit, iterum breviori formula consecrentur.

Et ita rescripsit ac declaravit.

Die 13 Iunii 1899.

C. Ep. Praenest. *Card.* MAZZELLA, *S. R. C. Praef.*

L. ✝ S. DIOMEDES PANICI, *S. R. C. Secret.*

II.

DECRETUM GENERALE

SUPER FESTO TITULARIUM IN ECCLESIIS ET ORATORIIS PUBLICIS CELEBRANDO.

Cum Sacra Rituum Congregatio compererit nonnullos irrepsisse abusus circa Titularium Festa celebranda, sicut in Ecclesiis ita in Oratoriis publicis, Decreta hucusque evulgata in praesenti renovans et confirmans declarat:

I. In quibusvis Ecclesiis publicisque Oratoriis vel consecratis vel saltem solemniter benedictis relativum Titularis Festum quotannis esse recolendum sub ritu duplici primae classis cum octava.

II. Ecclesias autem omnes esse ab Episcopo, nisi consecratae eae fuerint, saltem benedicendas, quemadmodum etiam Oratoria publica sub formula in Rituali Romano praescripta.

III. Hinc, pro Ecclesiis et Oratoriis publicis, ad effectum celebrandi Titularium Festa, illas sacras aedes esse intelligendas, quae pro Missis celebrandis sacrisque aliis, etiam solemnioribus, functionibus peragendis ab Ordinariis locorum destinatae, vel consecrantur vel solemniter benedicuntur, ut publico fidelium usui libere plus minusve deserviant.

IV. Relativi Titularis Festum a toto Clero, si extiterit, vel a Sacerdote Rectore Ecclesiae aut publico Oratorio addicto, per integrum Officium celebrabitur: secus, in defectu cuiusvis Cleri per solas Missas iuxta Rubricas.

V. In Oratoriis autem quae existunt in aedibus episcopalibus, Seminariis, Hospitalibus, Domibusque Regularium, relativum Titularis Festum non celebrabitur, nisi in casu quo aliqua ex iis consecrata vel benedicta solemniter fuerit.

VI. Denique Sacra Rituum Congregatio mandat, ut nullum ex Oratoriis privatis consecretur, aut Benedictione donetur

solemni, quae in Rituali Romano legitur; sed ea tantum formula benedicatur, quae pro Domo nova aut loco in eodem Rituali habetur.

Et ita declaravit.

Die 5 Junii 1899.

C. Ep. Praenest. *Card.* MAZZELLA, *S. R. C. Praef.*

L. ✝ S. DIOMEDES PANICI, *S. R. C. Secret.*

E SACRA POENITENTIARIA.

I.

DECLARATIONES S. POENITENTIARIAE CIRCA ABSOLUTIONEM A CENSURIS PUBLICIS.

In Litteris Apostolicis *Quoniam divinae* num. IV legitur: "Absolvere item possint (Poenitentiarii minores) a supra dictis cen- "suris et peccatis, pro quibus facultas concessa est § III, poenitentes "quamvis censurae quibus adstricti sunt, publicae sint, in locis unde "venerunt, et quamvis deductae aut nominatim declaratae ac de- "nunciatae in iisdem locis sint per Ordinarios, aut alios quoscumque "Iudices: praemonitis tamen poenitentibus de libello, ut infra in "his casibus publicis Poenitentiariae Apostolicae omnino submit- "tendo. Post absolutionem nimirum conficiant libellum supplicem, "expresso nomine, cognomine, ac Dioecesi poenitentis, et casu "huiusmodi censurae publicae subiecto, et subtus scribant testi- "monium absolutionis ab eadem censura concessae, eumdemque "poenitentem dirigant ad Officium Poenitentiariae Apostolicae, ut "recipere possit Breve in forma *missi*, vel ***remissi*** absoluti, iuxta "praxim eiusdem Officii Poenitentiariae.

"Haereticos vero, qui fuerint publice dogmatizantes, non ab- "solvant, nisi, abiurata haeresi, scandalum, ut par est, reparaverint.

"Eos quoque, qui sectis vetitis massonicis aut aliis eiusdem "generis nomen dederint, si occulti sint, absolvere possint, iniunctis "de iure iniungendis: si vero occulti non sint, absolvere quidem "eodem pacto possint, dummodo tamen iidem scandalum repa- "raverint."

Quaer. I. Circa verba *in locis unde venerunt:* His verbis exclusi ne intelligi possint qui Romae degunt, cum de his non

videantur stricto sensu verificari verba *in locis unde venerunt:* an etiam cum his eadem ac cum illis regula servanda sit?

II. Circa verba *de libello, ut infra, in casibus publicis:* Libellus, de quo agitur, confici ne debet indiscriminatim de omnibus censuris, dummodo sint publicae, quamvis non sint deductae, aut nominatim declaratae ac denunciatae: an tantum de publicis quae sint insimul deductae aut nominatim declaratae ac denunciatae?

III. Circa verba *abiurata haeresi:* Haec abiuratio debet ne esse *absolute* publica ac in forma solemni ab Ecclesia praescripta, an sufficere possit ut fiat coram Confessario vel quomodo?

IV. Circa verba *scandalum, ut par est, reparaverint:* Scandali reparatio, debetne absolute praecedere absolutionem; an, si hic et nunc fieri nequeat, sufficiat ut huiusmodi poenitentes serio promittant se scandalum reparaturos, praesertim si de longinquo venerint?

Sacra Poenitentiaria, sedulo examinatis expositis, adprobante SS.mo D.no Div. Prov. PP. Leone XIII, respondet ut sequitur:

Ad I. *Negative ad primam partem; affirmative ad secundam.*

Ad II. *Affirmative ad primam partem; negative ad secundam.*

Ad III. *Reparatio scandali publici debet esse publica: abiuratio potest esse secreta apud ipsum confessarium.*

Ad IV. *Si serio promittant, affirmative.*

Datum Romae in S. Poenitentiaria, die 20 Februarii 1900.

II.

Declaratio S. Poenitentiariae circa commutationem visitationum Basilicarum.

In Monitis Constit. Benedicti XIV n. xix legitur: "Qui semel "illarum gratiarum particeps factus est prima vice qua Iubilaeum "consecutus est, seu qua omnia praescripta opera implevit, iterum "earum particeps fieri non poterit, si post primam Iubilaei acqui- "sitionem iterum in censuras incurrerit, aut casus reservatos com- "miserit, vel novis votorum dispensationibus indigeat."

Quaeritur: An inter gratias, quarum secunda vice particeps quis fieri non potest pro acquisitione Iubilaei, recenseri debeat etiam commutatio visitationum Basilicarum, ita ut qui prima vice

iam fruitus est, secunda vice illius commutationis particeps fieri non possit?

Sacra Poenitentiaria, consideratis expositis, adprobante SS.mo D. N. Leone Div. Prov. PP. XIII, respondet:

Affirmative.

Datum Romae in S. Poenit. die 20 Februarii 1900.

III.

Declaratio S. Poenitentiariae circa iterationem visitationum in eodem die.

In praedictis *Monitis*, num. XXIV legitur: "Visitatio quatuor "Basilicarum in uno die fieri debet, vel nimirum ab una ad alteram "mediam noctem, vel a vesperis diei praeceden[illegible] usque ad sub-"sequentis vespertina crepuscula."

Quaeritur pro secura praxi fidelium: Utrum ille, qui ex gr. post horam diei civilis decimam quartam explevit visitationem quatuor Basilicarum, sive tenuerit computationem diei naturalis, sive ecclesiastici, possit denuo ingredi postremam Basilicam et ibi utiliter iterare statim novam visitationem cum animo perficiendi reliquas visitationes die sequenti?

Sacra Poenitentiaria, consideratis expositis, adprobante SS.mo D. N. Leone Div. Prov. PP. XIII, respondet:

Praecisione facta a definitione temporis, quo vesperae incipiunt, qua de re consulat probatos Auctores, quoad cetera, affirmative.

Datum Romae in S. Poenit. die 20 Februarii 1900.

IV.

Utrum et quoties eadem persona pluries iubilaeum consequi poterit.

Il sottoscritto Gaetano M. Sergio Barnabita supplica umilmente la S. Penitenzieria per le opportune dichiarazioni intorno ai seguenti quesiti:

I. Se la presente concessione di lucrare il S. Giubileo fino a due volte per chi ripeta le opere ingiunte, possa ritenersi estensibile ad un numero maggiore di volte, e anche *toties quoties*, posta la ripetizione delle medesime opere.

II. Se le persone notate nella Bolla, come le claustrali o simili,

che non andando a Roma possono nondimeno in questo anno guadagnare l'Indulgenza del Giubileo, potranno fruirne anche nell'anno venturo quando sia esteso fuori di Roma.

III. Si domanda il medesimo per chi, recatosi a Roma quest-'anno vi guadagni il Giubileo, se cioè potrà fruirne di nuovo quando sia estesa la grazia fuori di Roma, ripetendo le opere ingiunte.

Sacra Poenitentiaria, consideratis expositis, respondet:

Ad I. Extra Urbem illi, quibus ex Bulla Aeterni Pastoris *licet consequi Iubilaeum, bis tantum illud, iteratis operibus iniunctis, intra Anni Sancti decursum, consequi possunt. In Urbe vero, toties quoties.*

Ad II. et III. Affirmative.

Datum Romae in S. Poenit. die 17 Martii 1900.

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—S. CONGREGATION OF RITES:

1. Answers questions regarding the material of portable altars.
2. Renews and confirms former decrees concerning the feast of the Titular of a church or public oratory—seminary or convent chapel.

II.—S. PENITENTIARY:

1. Explains certain passages of the Holy Father's Letter *Quoniam divinae*, in respect to absolution from public censures during the Jubilee.
2. Dispensation from the visits to the Basilicas is not given twice for the gaining of the Jubilee Indulgence.
3. The visits to the four Basilicas are to be made on the same day; the civil or the ecclesiastical style of computation may be chosen.
4. Those who by favor of the Bull *Aeterni Pastoris* are privileged to gain the Jubilee, may do so only once during the year 1900; all in Rome, however, may gain the Indulgence *toties quoties*.

DO THE ACTS OF THE APOSTLES—19: 18—TEACH SACRAMENTAL CONFESSION?

Qu. Can Verse 18 of Chapter XIX of the Acts be legitimately adduced as a proof for the Apostolic practice of sacramental confession? Protestants hold, I believe, that the act of "confessing,"

attributed to the Ephesians in the passage, simply means that they openly professed their faith in Christ; and that the expression "declaring their deeds," as the King James version has it, is equivalent to the "giving testimony in behalf of the Lord," as practised by individual members in Protestant churches or experience-meetings. Catholic apologists on the other hand see a strong proof for the practice of sacramental confession, in the words "many believers came, confessing and announcing their deeds." What is the recognized force of the original text?

Resp. The Greek text of the passage in question reads: Πολλοί τε (some versions have Πολλοί δε) τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτων, which the Vulgate renders: "Multique credentium veniebant confitentes et annunciantes actus suos." The obvious reading, translated into English,—viz., "many of the believers came confessing and announcing their deeds"—would justify the interpretation which connects the words "confessing" and "announcing their deeds." The main contention between Protestants of the schools of Luther and of Calvin, and Catholic exegetes, such as Bellarmine, Lapierre and Corluy, has been as to the sense of the word πράξεις, which Protestants hold to mean *good* deeds rather than evil deeds (or sins). It is true that the word by itself might signify one or the other of the two opposites; but if we allow the context to determine the matter according to approved rules of Biblical interpretation, we must incline toward the latter sense; for St. Luke, immediately after having declared that the people had announced their deeds, "confessing," tells us that not a few of them who had practised magical arts came and burnt their superstitious books in the public square.

The question remains, of course, whether this public confession on the part of the Ephesians can be accounted a sacramental confession in the Catholic sense. If the people who confessed had been actually baptized, which some theologians hesitate to admit, we have no reason to doubt that (since there was here faith, repentance, and confession with due reparation of scandal) St. Paul also complied with the Apostolic injunction of absolution, given in the words of St. John: "Whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are

retained" (John 20: 23), to those who, according to the direction of St. James (5: 16), "confess their sins to one another."

Much argument has been spent in the attempt to prove that those "that had believed" were actually baptized, before admitting that the "confessing" here spoken of was the sacramental (public) confession of the Catholic Church. But the proof would hardly aid Protestants in regarding sacramental confession in any true light, since their objection rests mainly upon the assumption that Christ could not delegate the power of forgiving sins to any man, although the Scriptural teaching in the passages above cited from St. John and St. James appears to be plain enough."

THE CLERICAL BOOK-BUYER.

Qu. I am assistant priest in a prosperous country mission. Having been ordained but recently, I have only a rather small library, whilst there is ample opportunity for study and reading. When, therefore, I go to the city I usually stroll into some old bookshop and pick up odd volumes to enrich my store of reading material. My pastor, although not a reading man himself, being mostly occupied with practical work among the people, often warns me against promiscuous buying of books, saying that it is not only a waste of money, but that it also injures the mind to be reading all sorts of things without system. I feel that there is truth in this, and would ask you for some suggestions to a young priest in my condition who is anxious to improve his library as a store-house for mental pabulum. Looking over my shelves now after three years of gathering cheap books, I find that there is a good deal of trash and that the money might have been better spent under judicious direction regarding the character and quality of books helpful to a priest for self-culture and in his missionary work.

Resp. It was with a view to direct young priests in the choice of books that we printed some years ago a series of articles entitled: "The Library of a Priest," and, later on, Dr. Hogan's articles on "Clerical Studies," which have since been published in book-form. To these papers we would refer all young clerics desirous of forming a good library for the parish priest.

The value, to the individual priest, of new books may be ascertained by watching reliable criticisms of the book reviews. A good

book is sure to get a favorable criticism; but not every seemingly favorable criticism is a guarantee of the value of a book; hence the book-buyer should learn to discriminate between the notice which recommends a book for the good object it serves, and the criticism which points out the specially informing qualities it possesses for the student. Pointing out certain faults in a scientific book does not always imply a derogatory critique; whilst praise suggestive of the general purpose, type, binding, etc., of a volume, contains often a decided intimation to the student that it is waste of money for him to purchase such a work.

As to the matter of purchasing books in general, the Abbé Dementhon (*Directoire de l'Enseignement Religieux*) gives some valuable hints to the inexperienced. We incorporate them, with our own suggestions, in the following rules:

1. Resist the temptation to purchase newly announced books on the ground of captious or sensational titles, the eulogies contained in booksellers' prospectuses, or the recommendations of high officials, which are, as a rule, mere courtesies by which the gratis presentation of the volume is acknowledged. Even the Papal blessing given to authors and their endeavors in return for the presentation of a volume implies in no wise a favorable judgment regarding the merits of their actual work.

2. Never buy a book simply because it is cheap. If it has no special value to you as intended for actual use and improvement of mind and heart, keep your money.

3. As a rule, buy books only which serve for study rather than for casual reading. The latter may be had in a lending library.

4. Make no large purchase of books without having consulted a competent and impartial judge regarding their merits, and also whether they suit your particular intellectual and moral calibre. An excellent book is often perfectly useless to the individual not prepared to use its contents.

5. Do not buy books on trust. See and examine them; and be in no hurry to accumulate a large library.

6. Do not subscribe to serial works on the representation of agents. Be sure that you want the work—that it satisfies you. Most books of an encyclopædic character go out of date in a little while and are superseded by new editions; you will miss nothing by waiting and consulting.

REQUISITES FOR APPROBATION OF A RELIGIOUS INSTITUTE BY THE HOLY SEE.

Qu. I would be very much obliged to you if you would let me know what sort of documents must be presented to the Holy See in order to obtain the approbation for the establishment of a new religious community.

Resp. 1. A brief historical account of the origin and growth of the community up to the time when the approbation is asked.

2. Statement of the date when the institute received the express canonical approval of the Ordinary of the diocese in which it originated and operated, and its development since that time.

3. A detailed and clear statement of the following points:

(*a*) Object of the institute: its general and specific aim, and the means by which it proposes to attain that twofold aim;

(*b*) Mention of the class or classes of persons composing the institute: that is, whether there are two distinct divisions—choir sisters and lay sisters—or only one;

(*c*) The terms of duration of postulantship and novitiate;

(*d*) Whether the vows made at the end of the novitiate are temporary, and for how long,—or perpetual;

(*e*) The method of governing the institute: whether there is a superior-general; how long she is to hold office; whether she has consultors, and how many; how the elections are conducted, and how often they occur; how long the different officials serve, and what are the terms of their appointment;

(*f*) What is the number of houses, and in how many dioceses they exist;

(*g*) What number of postulants, novices, professed sisters, with temporary vows and with perpetual vows, and the respective number of choir and lay sisters among these;

(*h*) The financial condition of the institute; the value of its property, dependencies, its liabilities and resources; the manner in which it is supported,—by the labors of the members, or by dowry, or benifice;

(*i*) The actual condition of discipline: difficulties in the matter of observing the rules, etc.;

(*k*) A formal petition of the superior-general addressed to the

Holy See, and signed by all the members of her council, in which she asks for the approbation of the Institute;

(*l*) This petition must be signed by the Ordinary in whose diocese the mother-house is located; he is to add his explicit endorsement regarding the truth of the facts stated;

(*m*) Testimonial letters from every Ordinary in whose diocese there is a house of the Institute. These letters should be sent directly to Rome, and should contain not only the expression of approbation concerning the work done by the community in the diocese, but also, if need be, suggestions of such modifications as may seem desirable for the greater efficiency of the Institute.

(*n*) Ten or more copies of the printed constitutions to be distributed among the members of the special commission appointed to examine the same.

These items, as well as the text of the constitutions, should be printed in Latin or French, with blank pages opposite, so as to leave room for notes of the correctors of the Roman commission.

The petition accompanying the same is addressed to the Holy Father directly—"*Sanctissime Pater;*" but it may be sent to the S. Congregation of Bishops and Regulars for transmission.

It is also advisable to state such privileges and favors as have been accorded the Institute at previous times by the Holy See.

INCENSE IN LOW MASSES.

Qu. A clerical brother informs me that we are permitted to use incense at the low Mass, as he has actually seen it used in certain churches in Spain and elsewhere at the parochial Mass. I think it would add to the dignity of the service if we could do this, especially on occasions when, as in midsummer, we have only low Masses in our churches on Sundays.

Resp. The fact that incense is actually used in certain churches at low Masses would not render the practice lawful. We have noticed the custom of incensing at low Mass in the church of the Spanish Franciscans at Damascus, perhaps because the Syrians do it universally, according to the Oriental rite. But the Roman ceremonial forbids it, as is plain from the decisions of the S. Congregation.

THE INTRODUCTORY FORMULA OF THE EPISTLE.

Qu. The Epistles in the Roman Missal usually begin with the words *Lectio Epistolae B. Apostoli*, or *Lectio Isaiae Prophetae*, or *Lectio Libri Sapientiae*, etc., according to the character of the book from which the Lesson is taken. Then the text opens usually with *Fratres* or *In diebus illis*. But in some cases, as at Pentecost or on Trinity Sunday, there is no such phrase. Why this difference? Or was the collection of Epistles made at different times and by different Popes? That might account for the variation in expression.

Resp. The Epistles, as we find them in the Roman missal at present, were introduced into the liturgy during the early ages of the Church, probably under Pope St. Damasus († 384). Originally the Mass also contained large selections from the Prophecies. These were gradually omitted during the course of the fifth century, except those for certain days about the time when ordinations were to be held. The introductory phrases vary only when the text of the Lesson suggests or demands it. Thus, when the time of the incident narrated in the Lesson is mentioned at the beginning, the phrase *in illo tempore* is omitted, as on the feast of Pentecost; again, when the text begins with an exclamation, as on Trinity Sunday or the Epiphany, or when the Lesson opens with the beginning of a book of Scripture, as on the vigil of Christmas or in the third Mass of the feast. The Epistles of St. Paul usually begin with the address *Fratres;* those of SS. Timothy and Titus begin with *Carissime*. The Epistles of the other Apostles open with *Carissimi*. All of these titles are suggested by the peculiar form of the contents of the Lessons.

WHICH PREFACE IS TO BE SAID?

Qu. On Friday in Passion week we had the feast of the Seven Dolors of the Blessed Virgin. Should the Preface in this case have been that of the time, viz., *De Cruce*, as is prescribed for all the Masses from Passion Sunday to Holy Thursday; or should the *Praefatio B. M. V.* be said, as proper to the feast?

Resp. The Preface proper to feasts of Our Lady is to be said on all her feasts, except the Purification (February 2). The

universal rule is that a feast occurring during an octave having a special Preface, takes its own Preface if it have one. The only exception to this rule occurs on the feast of St. John the Apostle, when the Christmas Preface is said. The reason for this exception lies probably in the intimate relation which the Beloved Disciple bore toward the Incarnate Word, of whose mysterious generation he has been privileged to become the special exponent in his Gospel.

FORM OF THE SISTRUM.

Qu. Would you kindly state in the REVIEW whether the Jewish musical instrument mentioned in the Bible as *Mena-anim* (II Sam. 6: 5), and translated as σεῖστρα in the Vulgate, was an arrangement of metal rings strung upon wires; or whether the wires loosely attached to a metal frame produced the jingling noise? I see illustrations in some cases without the rings, and in others with rings.

Resp. There is some doubt whether the instrument referred to in Samuel (6: 5) is the old Egyptian sistrum or not. If it is, we have the instrument without rings, as described by Apulejus, speaking of the celebrations in honor of Cybele:[1] "Dextera quidem gerebat aureum (aercum?) crepitaculum, cujus per angustam laminam in modum balthaei recurvatum, trajectae mediae paucae virgulae, crispante brachio trigeminos jactus, reddebant sonum."

The instrument consisted, therefore, of two metal strips joined in a curve at the top. A number of thin iron rods passed through holes on opposite sides of the frame, and bent at the ends so as to strike against the metal strips when shaken by a handle attached to the lower end, produced a rhythmical sound accompanying the singers or dancers. There were, no doubt, other forms of the sistrum, with rings attached to the wires.

THE CONFESSOR IN THE CASE OF MIXED MARRIAGES.

Qu. A Catholic and a baptized non-Catholic were married by a Protestant minister. Now the Catholic party has repented of his sin and comes to the priest and asks to be reconciled to the Church and to be allowed to receive the Sacraments. The priest, of course, must

[1] *Cf.* Haremberg, Hebr. Poes., 345.

apply for faculties to absolve the party: but must he also apply for a dispensation *ab impedimento mixtae religionis*, and require the parties to give the usual *taxa* or alms to be sent to the *cancellaria*?

Undoubtedly the impediment is not diriment, but only impedient. Nevertheless, does it in any way continue to be *impediens* until the dispensation is obtained?

An answer in your excellent REVIEW will greatly oblige several readers.

Resp. If the marriage has been *validly* (though unlawfully) contracted, there can be no cause for requesting a dispensation, the parties having dispensed themselves.

The act, so far as the Catholic party consciously ignored the precept of the Church and recognized the danger to religious and domestic peace for the most part involved in such unions, was a sin. As such the confessor has to deal with it, imposing a proportionate penance, and inducing the penitent to undo, by every prudent and legitimate means, the scandal and injury caused by the act both in the family and out of it.

THE MAGNIFICAT AND INCENSATION OUTSIDE VESPERS.

Qu. In this section of Canada it is common to see the May devotions carried out on Sundays as follows: First, the priest recites the Rosary with the people; then the instruction is read, after which the Litany of Loretto is sung. The priest then goes to the altar, blesses the incense, incenses the altar, the choir meantime singing the Magnificat; and the priest is incensed, as at Vespers. The ceremony closes with Exposition and Benediction of the Blessed Sacrament. I would like to know—for my own instruction and that of others—whether or not there is any authority for thus detaching the Magnificat from the Office of Vespers; and especially for the incensing of the altar and priest (as also the servers and people). Is this merely an *abusus omnino eliminandus*?

Resp. It is contrary to the Rubrics to incense the altar outside the solemn functions. Even in the simply *missa cantata*, incensation is not allowed. Neither is it allowed in the ordinary Vespers when the celebrant is not vested in cope. The practice mentioned by our correspondent is unrubrical. The Rubrics do not forbid the detaching of the Magnificat from the Vesper Office; but they do forbid the incensation of the altar in such case.

Recent Bible Study.

THE *Revue Biblique*[1] contains a masterly article on the authorship of the fourth Gospel by the distinguished Louvain professor, A. van Hoonacker. It was a study on the same subject, which M. A. Camerlynck[2] presented to the theological faculty of Louvain, that occasioned van Hoonacker's contribution. The writer concludes that John the Presbyter is identical with John the Apostle, a conclusion directly opposed to Professor Harnack's contention[3] that tradition is wrong in identifying John the Apostle with John the Presbyter, and that this latter is the true author of the fourth Gospel. Our readers will remember that Dr. Harnack, in his *Chronologie*,[4] maintained that the *Epistle to the Hebrews* probably was addressed to Rome, and written by Barnabas; in one of his most recent contributions to Biblical criticism, entitled *Probabilia as to the Designation and Author of the Hebrews*,[5] he still favors "a church in the house" in Rome as the destination of the epistle, but transfers its authorship from Barnabas to Priscilla and Aquila, especially to the former. S. W. Comb[6] synopsises the Professor's arguments for his new and original theory, and concludes: "And yet we are not convinced. There is a logical force, a masculine grasp, an argumentative cogency . . . which do not favor the hypothesis of feminine authorship." We are afraid that theories like the foregoing occasion such works as that of Dr. F. Thudichum's *Epistle to the Hebrews*,[7] according to which the canonical epistle is a product of the fourth or fifth century, prepared by the priest party, in order to bolster up the claims of the

[1] April, 1900, pp. 226–47.

[2] De quarti Evangelii auctore; pars i. Antiqua traditio de origine evangelii S. Ioannis; Lovannii, van Linthout, 1899, pp. xvi + 208.

[3] *Cf.* Chronologie der Altchristlichen Litteratur, i, pp. 656 ff. Leipzig, 1897. J. C. Hinrichssche Buchhandlung.

[4] P. 479.

[5] *Cf.* Zeitschrift für die Neutestamentliche Wissenschaft.

[6] The Expository Times, May, 1900, pp. 347 f.

[7] *Cf.* Kirchliche Fälschungen, second pamphlet.

hierarchy of that time. And yet Professor Harnack[8] most emphatically denounces these theories: "These miserable fabrications only show again that theological science does not yet possess that credit and recognition as an equal branch of learned investigation, which is enjoyed by other departments, and which secures for them safety from such reckless abuse."

Professor Margoliouth's opinion,[9] that the newly-discovered Hebrew text of Ecclesiasticus is nothing but a retranslation into Hebrew from the Greek, with the help of the Syriac version of the book, has found some favor in England. But Nöldeke, in the *Zeitschrift für Alttestamentliche Wissenschaft*,[10] Professor Smend, in the *Theol. Litteraturzeitung*,[11] Professor Kautzsch, in the Einleitung[12] to his recently-completed *Apokryphen und Pseudepigraphen des Alten Test.*,[13] and Dr. F. Perles, in the *Oriental. Litteraturzeitung*,[14] agree with Dr. König's position,[15] though not with all of his arguments, that the newly-discovered Hebrew text is no mere retranslation. The great interest which the learned world takes in the study of Ecclesiasticus is evinced by the numerous publications on the book.[16]

[8] Christliche Welt, Leipzig, n. 49.

[9] *Cf.* Margoliouth. The Original Hebrew of Ecclesiasticus, xxxi: 12–31; xxxvi: 22; xxxvii: 26; Jewish Quarterly Review, Oct., 1899; The External Evidence Against the Cairene Ecclesiasticus, Expository Times, Nov., 1899, and Jan., 1900.

[10] xx: 81–94; Bemerkungen zum hebr. Ben Sira.

[11] March, 1900; *cf.* Die hebr. Fragen d. Weisheit des Jesus Sirach. Gött. Gelehrte Abh., 1899.

[12] Pp. xxviii f.

[13] Freiburg. J. C. B. Mohr, 1900. This important work has received many favorable notices during the course of its issue. Each of the different books is preceded by a valuable introduction from the pen of the respective scholar intrusted with it; besides, there is a general introduction by the editor himself, which brings down to date several of the questions that have arisen during the publication of the work.

[14] March 15.

[15] Die Originalität des neulich entdeckten Hebräischen Sirachtextes, Freiburg, Mohr, 1899, pp. vii + 113; *cf.* Dr. König's articles: Is the External Evidence Really Against the Cairene Ecclesiasticus? Expository Times, Dec., 1899, pp. 139–42; Feb., 1900, p. 234; The Origin of the New Hebrew Fragments of Ecclesiasticus. *Ibid.*, Sept., 1899, pp. 564–6; Oct., pp. 31–3; Nov., pp. 69–74; Ecclus. xliii, 4c. In Reply to Professor Margoliouth. *Ibid.*, Oct., 1899, pp. 45–6.

[16] *Cf.* S. Schechter and C. Taylor. The Wisdom of Ben Sira: portions of the book Ecclesiasticus from Hebrew MSS. in the Cairo Genizah collection, presented to the University of Cambridge by the editors; New York, Macmillan, 1899, pp.

In 1881, after the appearance of the *Revised Version* of the New Testament, the late Dr. Frederick Field printed and privately circulated a third part of his *Otium Norvicense*, sive Tentamen de Reliquiis Aquilae, Symmachi, et Theodotionis e lingua Syriaca in Graecam convertendis; the first and second parts had appeared as early as 1863; the third part contained mainly "Notes on Select Passages of the Greek Testament, chiefly with reference to recent English Versions." It is precisely these "Notes" that have been reprinted [17] with additions from the author's memoranda. Dr. Field has thus in a certain sense proved to be the forerunner of the opposition which has of late been raised against the critical principles of Tischendorf, Tregelles, and Westcott-Hort, according to which they produced, in spite of the two hundred thousand variants of the Biblical manuscripts, a practically uniform Greek text of the New Testament. The above critics regarded the Vatican and Sinaitic codices as the most reliable basis for the reconstruction of the text; but now Prof. Blass, of Halle; Prof. Zöckler, of Greifswald; Prof. Zahn, of Erlangen, and Profs. Nestle, Weiss, Bousset, Belser, Salmon, contend that the readings of the codex Bezæ must be valued more highly. Dr. von Gebhardt [18] gives a description of the controversy, and expresses a decided dissent from the proposed innovation, regretting that the work of decades is thus again called into question. A popular account of the transmission of the New Testament text, with an estimate of the work done by successive scholars in the field of textual criti-

87 + 68 + 24; Cowley, Notes on the Cambridge Texts of Ben Sira, Jewish Quarterly Review, Oct., 1899; Abrahams, The Wisdom of Ben Sira, *ibid.*; Bacher, An Hypothesis about the Hebrew Fragments of Sirach, *ibid.*; Bickell, Der hebr. Sirach-text eine Rückübersetzung, Wiener Zeitschrift für Kunde des Morgenlandes, xiii, 251–6; Nestle, Ecclus. xii, 10, 11, Expository Times, Dec., 1899; Fränkel, Zur Sprache des hebr. Sirach, Monatsschrift für Geschichte und Wissenschaft des Judenthums, Nov., 1899; Grimme, Strophenartige Abschnitte im Ecclus., Orientalische Litteraturzeitung, ii, n. 7; Halévy, Le nouveau fragment hébreu de l'Ecclésiastique, Revue Sémitique d'épigraphie et d'histoire ancienne, vii, 214–50; Lévi, Les Nouveaux fragments hébreux de l'Ecclésiastique de Jésus, fils de Sira, Revue des études juives, 1899, July–Sept., pp. 1–15; Oct.–Dec., pp. 177–90; Hebrew Ecclesiasticus, A résumé, Independent, Nov. 30, 1899.

[17] Notes on the Translation of the New Testament. Being the Otium Norvicense [Pars tertia]. By the late Frederick Field, M.A., LL.D., etc. Reprinted with additions by the author. Cambridge: University Press. 1899.

[18] Theologische Litteraturzeitung, Leipzig, n. 26.

cism, is given in *A History of the Textual Criticism of the New Testament*, by Prof. Marvin R. Vincent.[19]

Thus far we have been dealing mainly with works touching on the authenticity or the genuineness of the sacred text. We pass on to a few treatises that have reference to its inspiration and authentic explanation. The Rev. P. H. Casey [20] considers the right of private judgment and the right of infallibility in the theory and practice of Biblical exegesis. One would have to search a long while if one wished to find a treatise on this question of questions between Catholics and Protestants, combining more interest and clearness with greater compactness and more comprehensive completeness. The question of inspiration is touched upon by Brüll in his article, *Verbal Inspiration and the Seven Last Words;* [21] we need not insist on the interest of this article for all those who have paid any attention to the difficulties involved in the dogma of Biblical inspiration. It is this same article of faith which prompts the Rev. Lucien Méchineau [22] to study anew the inadequacy of the documentary hypothesis in the solution of the synoptic problem. The writer warns again—he has done so in several previous articles—against the ruinous policy on the part of the Christian apologist of granting more to the enemies of revelation than reason and conscience allow. J. A. Howlett [23] defends the Chronicler against the charges and insinuations of Wellhausen. The writer shows that the Chronicler naturally must be expected to exhibit a greater brevity than is found in the books of Samuel; that he cannot be charged with the intention of concealing unpalatable truths on this account; that he had good reasons for writing as he did; that Wellhausen's appeal to i. Par. x, 13, 14, and xi, 1, is of no avail; finally, that the latter author's statement concerning the effects of the Chronicler's *suppressio veri* is wholly erroneous.

Prof. C. A. Toy has added an important publication to the

[19] New York: The Macmillan Co. 1899. Pp. xii. + 185.

[20] The Bible and its Interpreter. By the Rev. P. H. Casey, S.J., Prof. of Dogmatic Theology in Woodstock College. John Jos. McVey, Philadelphia. 1900.

[21] Katholik, April, 1900.

[22] La Théorie Documentaire dans le Nouveau Testament; Études, Mai 5, 1900, pp. 364–78.

[23] Dublin Review, April, pp. 391–411.

Critical International Commentary;[24] but in spite of its many excellencies, the Commentary shows notable deficiencies: the limits —300 B. C., and some point in the second century—within which the Book of Proverbs is said to have appeared, set the inspired writer at variance with the religious life of his period; the translator appears at times to bend the text to his own idea, substituting his own conjectural emendation for the existing Masoretic text; the author's arguments are sometimes at fault.—We do not despair of seeing the historical trustworthiness of Paralipomenon vindicated in spite of W. E. Barnes's contribution to the *Cambridge Bible for Schools and Colleges*,[25] in which the learned writer expresses his disagreement with the statements of the inspired author on several historical questions.—Archdeacon Perowne's commentary on Proverbs[26] considers in its Introduction the interesting questions of The Wisdom of the Hebrews, the Literary Character of the Book, Authorship, Moral and Religious Teaching, etc.

The *Biblical and Patriotic Relics of the Palestinian Syriac Literature*[27] contain only four Biblical fragments, representing less than fifty verses in all. Brief passages of Holy Scripture are also given in the Syriac texts edited by Agnes Smith Lewis and Margaret Dunlop Gibson.[28] It is mainly the specialist that will be interested in these publications.

[24] The Book of Proverbs. By C. A. Toy. Edinburgh: T. & T. Clark. 1899.

[25] The Books of Chronicles. Edited by W. E. Barnes, D.D. Cambridge: University Press.

[26] The Proverbs. Edited by the Ven. T. T. Perowne, B.D. Cambridge Bible for Schools and Colleges. Cambridge: University Press.

[27] Edited by G. H. Gwilliam, F. Crawford Burkitt, and J. F. Stenning; Anecdota Oxoniensia: Semitic Series, i, part 9. Clarendon Press.

[28] Palestinian Syriac Texts from Palimpsest Fragments in the Taylor-Schechter Collection. London: C. Clay & Sons.

Book Review.

THE MORALS OF SUICIDE. By the Rev. J. Gurnhill, B.A., Scholar and Moral Science Prizeman of Emmanuel College, Cambridge. London, New York, and Bombay: Longmans, Green & Co. 1900. Pp. x-227.

THE BIBLE AND ITS INTERPRETER. By the Rev. P. H. Casey, S.J., Professor of Dogmatic Theology in Woodstock College. Philadelphia: John Jos. McVey. 1900. Pp. 94.

The coupling of books treating of such diverse subjects as these two may seem to the reader incongruous. Yet there is that in the finality, the aim and the purpose, of the first, which necessitates the doctrine set forth in the second, in order to insure soundness and safeness.

Mr. Gurnhill shows from statistics the alarming increase of suicides. During the past ten years the annual roll of self-murders in England has increased by 484; and the rate per million of the population, by eight. This shows an average annual increase of 48.4, or .8 per million of the inhabitants. In the United States the annual increase is still greater. "It was stated in the Chicago *Tribune* that suicides had increased from 978 in 1885, by nearly 500 a year, to 5,750 in 1895." For the truth of this statement, the reader, as the author, relies of course on the authority of the witness. The obvious lesson conveyed by these statistics would have been emphasized, had the growing records of child suicides—that most singularly horrible crime of our day—been called into testimony.

Whether or not the philosophy of Schopenhauer, with its diabolically pessimistic theory of life, has had a causal influence on recent suicidal tendency, the author does not attempt to determine; although he summarizes the principles of pessimism of which Schopenhauer's apology for self-destruction is a logical sequel. In physiological psychology,—or we should rather say in its abuse, to which the increasing empiricism lends itself so readily—the fad of the schoolma'am and miss, he sees a most potent force in developing the materialism that includes a concept of human nature and a view of life which theoretically legitimizes and practically impels the sorrow-laden and weary of life to self-destruction. Christian psychology alone, in which the doctrine of a spiritual and immortal soul, with obligations founded in God's creative act and man's divinely-given

destiny, is established, can furnish a satisfactory explanation of the heinousness of suicide, as a crime against God, and self, and humanity. This position Mr. Gurnhill establishes clearly, though not as solidly as were desirable. He has evidently no clear insight into ontology. This is plain from his definition of *personality*, which definition is very inadequate. Personality is more than "the essential, inalienable attribute of soul;" more than "the expression of the soul in activity;" more than "the soul regarded as a living self-conscious agent, acting and fitted to act on the stage of human experience" (p. 51). The influence of the Lockean philosophy is here obvious. Personality is the abstract perfection, the completion of the human individual total substance, of the human individual. It belongs to body and soul conjointly. The soul without or apart from the body is not a person. No more adequate definition has ever been formulated than that of Boethius: "Persona est naturae rationalis individua substantia," an individual, complete, substance, subsisting in a rational nature.

Having shown the intrinsic immorality of suicide the author analyzes briefly the leading conclusions and suggestions presented by Morselli, in his *Essay on Comparative Moral Statistics*, which in its English dress has a place in the "International Scientific Series." Written as it is from the standpoint of positivism, its remedial suggestions are, to say the least, inefficacious. Some of Morselli's statements, however, have sufficient interest to justify their being quoted here:

"In countries of mixed religions, the inclination towards suicide diminishes in direct proportion to the predominance of Catholicism (or Orthodoxy in the Greek or Eastern Church). Looking at the aggregate of statistics it is inferred that the frequency of suicide is as follows:—

In States of Catholic religion, average proportion,			58	per	million.
Protestant States	"	"	190	"	"
United and non-united Greek	"	"	40	"	"
States of mixed religions .	"	"	96	"	"
Jews	"	"	48.4	"	"

Assuming these figures to be correct, to the Catholic, of course, the reason for their differences will seem as obvious as Morselli's appear far-fetched. The latter's theory runs thus:

"Protestantism, denying all materialism in external worship, and encouraging free inquiry into dogmas and creeds, is an eminently mystic religion, tending to develop the reflective powers of the mind, and to exaggerate the inward struggles of the conscience. This exer-

cise of the thinking organs, which, when they are weak by nature, is always damaging, renders them yet more sensible and susceptible of morbid impressions." (*Quoted by Gurnhill*, pp. 80–81.)

Another instructive inference from Morselli's statistics deserves citation:

"It is those countries which possess a higher standard of general culture, which furnish the largest contingent of voluntary deaths" (p. 131).

"Sweden, Norway, Denmark, Germany, Bavaria, Saxony, Alsace, and Champagne take the lead in popular education, and also in frequency in suicides."

"Saxony, amongst the German countries, is the most advanced as to schools and spread of education, and we have seen already that it was the focus of irradiation of suicide in all Central Europe" (p. 132).

". . . any country with Protestant inhabitants is always pre-eminent both in instruction and in suicide" (*Ibid*).

"Brouc many years ago asserted that it was possible to deduce the average of voluntary deaths in a given country from the number of pupils in the public schools" (p. 137).

In view of these statements it is hard to appreciate the efficacy of the remedy most strongly advocated by Morselli, as cited at page 101, by our author:

"Religion and morals have never reached the root of the calamity; they were ignorant of its growth, and, therefore, the really essential element to undertake the only cure possible was wanting, that of prophylactics. Sociology, on the contrary, teaches us what are the true psychological and social characteristics of suicide, explains its mechanism to us, and can put us on the right road better than any speculative discipline to prevent and cure this fatal tendency of civilized society. To science alone will belong in future the functions of regulator and moderator of public morals" (pp. 371–372).

If suicides increase in number proportionally with the cultivation of "sociology and science," how these phases of intellectual discipline are to react as diminishing agencies is, to say the least, not apparent.

Mr. Gurnhill has little faith in the efficiency of merely natural helps in combating the evils, physical, social and moral, on whose putrefying matter the suicidal disease battens. Christianity alone holds the saving remedy. But the supernatural forces of Christianity, to be effectual, must be concentrated in a social organism. Such an organism already exists, the author believes, in the movement known as Christian Socialism, whose general aims are the following:

"1. To secure that the same principles and precepts which the individual Christian regards as of paramount authority in private life and conduct, shall be recognized in all the departments of social and industrial intercourse.

"2. To spread the idea of the great Christian brotherhood amongst all grades and classes of society.

"3. To improve the conditions of life and labor, and so to render the struggle for life less trying and severe" (p. 189).

These principles assuredly indicate the only way of salvation. They may perhaps seem vague and remote from the concrete difficulties which cluster chiefly on the side of practical application. To aid in bringing them into "active operation in the solution of the many difficult problems of social and industrial life—*e.g.* education, terms and hours of labor, collective bargaining, profit-sharing, coöperation, free labor, housing of the poor, old-age pensions, and the like" — is the aim of the Christian Social Union, whose Hon. Secretary is the Rev. J. R. Carter, Pusey House, Oxford. A narrow and a heartless man were he who would not applaud the aims and efforts of so noble an organization.

Now what are the basal principles on which the forces of Christendom should be organized to make them bear remedially on the existing social disorders? "What are the cardinal principles of the Christian fellowship? What is required of men before they can be admitted into that fellowship? How are they to be admitted? And what is expected of them when they have been admitted?" Answers to these queries the author deduces from our Lord's mandate to His Apostles, Math. 28: 20.

"There are three points to be noted:

"1. The preliminary condition is faith in the Trinity.

"2. The initiatory rite is Baptism.

"3. The rule of life to be observed by all who are admitted is obedience" (p. 194).

Mr. Gurnhill pleads fervently for unity of faith, which he thinks can be based on the baptismal formula, of which the three Creeds, the Apostles', the Nicene, and the Athanasian, are more explicit expressions. He realizes that there is "a great objection to them on the part of many Christian Denominations, but is it too much to hope that a deeper knowledge of their contents, and a truer perception of the causes which rendered, and still render, them necessary, will in time remove this prejudice? . . . But it is not only heresy that has caused schisms and divisions amongst the followers of Christ. It has been, perhaps, no less frequently an imperfect obedience to

His plain commands, a picking and choosing as to which are to be kept and which not" (pp. 187–198).

There is such a ring of earnestness and sincerity in the author's pleading for unity of faith and loyalty of obedience among Christians that the reader must be unsympathetic and cold indeed who is not moved to a hearty response, and to a readiness in holding out the hand of fellowship in so noble a cause. At the same time one cannot fail to notice that Mr. Gurnhill himself is untrue to the first principle of his own position. If Christ, the God Man, commissioned His Apostles (and their lawful successors) to teach all men all things whatsoever He had commanded them, and if He promised to be with them in their appointed official duty unto the end of time, so that the powers of hell should never prevail against the teaching organism He had constituted, either He, the God Man, was unfaithful to His promise, or else the organism which traces its origin historically back to Him could not be permitted by Him to "make void the Word of God" and "to proffer to the thirsty souls of men a mutilated Sacrament." Mr. Gurnhill does not, of course, recognize the inconsistency of his position, for he is dominated by the false principle that has obscured the Protestant mind for the past three hundred years. He no doubt calls and considers himself a Catholic; but the position he takes in respect to the Church's teaching is essentially Protestant. He interprets that teaching in the light of his own private judgment, and, consequently, sees it not in its totality, but in a fitful, fragmentary way. This brings us to the work we have placed in connection with his—*The Bible and Its Interpreter*. In the position established in the latter work lies the only hope for the unity of faith and loyalty of obedience for which Mr. Gurnhill pleads, and in which alone is there healing for the individual and the nations.

The question of questions between Catholics and Protestants is: Who shall be our interpreter of the divine word? "No matter what attacks are made on the Bible, as it is the Word of God, 'it cannot pass away;' and as long as the Bible remains, men of thought will scrutinize its pages, and, like Baltassar of old, will ask, 'Who shall read this writing and declare the interpretation thereof?'" The question, in other words, turns upon the Rule of Faith. On the general definition of this term Catholics and Protestants agree that it is "the authority which makes known to us with clearness and certainty all the truths that we are obliged to believe as divinely revealed" (p. 11). When it comes, however, to define specifically what that magisterial

authority is, Catholics and Protestants at once diverge. According to the former "the Rule of Faith is an infallible Church handing down and interpreting the truths of revelation;" according to the latter "it is the Bible as interpreted by each one's private judgment." Father Casey's essay is devoted to a calmly judicial hearing at the bar of reason of the claims of these two positions, just half of the book being apportioned to each claimant. The decision of the judge is given against the party of the second part, and in favor of the party of the first part.

We summarize here the grounds on which the decision is based: 1. In the time of the Apostles the Rule of Faith was the authority of a living body. This is evident from Christ's commission to them. There is no proof that this Rule was even abolished. Therefore it still subsists. 2. There is no evidence in the Bible for the Protestant Rule of Faith. But there ought to be if the Bible be the sole Rule of Faith. 3. Every orthodox Protestant believes in the inspiration of all the books, at least of the New Testament. But there is no proof in the Bible that all these books are inspired. 4. A Rule of Faith should be clear and unmistakable. This the Bible is not, even as to the so-called fundamentals. 5. The Rule of Faith should not be subject to the caprice of human passion and prejudice. Private interpretation of the Bible renders it thus subject. 6. The Protestant Rule leaves man free from any external law in matters of religion. 7. It results in a creedless faith. 8. It begets dissension. 9. Every law adapted for efficacious human guidance must be safeguarded by a judicial organism having interpretative functions. The Protestant system withdraws the divine, the highest, law from such protection. 10. It leaves the majority of Christians, up to the invention of printing, without any Rule of Faith. 11. It was the Rule of Faith employed by the ancient heretics and reprobated by the Fathers.

These eleven grounds of dissent from the Protestant Rule are pithily and cogently set forth by Father Casey. They are not new arguments. They are found in many a work of controversy and in the classic treatises on Dogma. The present author's merit lies in his having given them a popular, a practical, and a timely setting.

We cannot follow him with an outline of his argument in defence of the Catholic claims. Suffice it to indicate here in a few words the point of view and the temper in which the argument is pursued. "The question of infallibility is not one to be settled by sentiment. A certain feeling, however, arising from the study of Christ's goodness and mercy may afford us much help in searching for the truth. But the

ultimate ground on which we admit infallibility must be reason. It is sometimes imagined that Catholics accept the Rule of Faith blindly. Nothing could be further from the fact. No one can absolutely give up his right to private judgment till he has become certain that the Church cannot err in interpreting the truths of revelation." We think that the unprejudiced reader of Father Casey's presentation of the Catholic claims will find in it a fair object-lesson of the true position on the relation of reason to faith—that reason leads up to faith, and faith in turn vindicates the validity of reason.

Those who have read Father Casey's *Notes on Lea's History of Auricular Confession* will find the present critique characterized by the same luminousness of statement, both of his own and of his adversaries' positions, the same incisiveness of criticism tempered by a kindly humor. As one reads one feels constantly the restraint the author has put upon himself in the expansion of his thought, and we close the book with the one wish, that it were longer.

ISRAEL'S MESSIANIC HOPE TO THE TIME OF JESUS. A Study in the Historical Development of the Foreshadowings of the Christ in the Old Testament and Beyond. By George Stephen Goodspeed, Professor in the University of Chicago. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1900.

Professor Goodspeed intends to help the intelligent reader of the English Bible to a better understanding of Israel's Messianic hopes: he avoids, therefore, technical questions in criticism and exegesis as well as the use of Hebrew and Greek words. After an Introduction of 11 pages, the author devotes 276 pages to the historical development of the Messianic foreshadowing, treating successively of the pre-Mosaic age, of the time of Moses, the period of the united kingdom, the time of the earlier prophets, the years of Isaias, the age of Jeremias, the exilic and post-exilic times, the years from the Maccabæan uprising to Jesus, and finally reviewing the Messianic ideal as a whole. In each of the foregoing periods the writer first determines the character of the material, or describes the sources from which he draws; he then pictures the historical situation of the respective Messianic expectations; thirdly, he liberally quotes illustrative passages so that the reader has under his eye the grounds for the conclusions reached; after this follows a summary of the nature and extent of the preparation which the period illustrates; finally, to satisfy the wants of the more advanced student, the author adds after each chapter topics for further study with bibliographical material, references to pertinent

literature, and to whatever else can deepen and broaden the reader's understanding of the Messianic passages. At the end of the volume may be found a selected bibliography, a register of Messianic passages, an index of names and subjects, and an index of texts.

At first sight, one is tempted to regard Prof. Goodspeed's book as a mere reprint of a series of articles upon the same subject prepared by the author for the readers of *The Biblical World;* but a careful comparison shows that in the present volume the material has been thoroughly revised and judiciously enlarged. There can be no doubt as to the present tendency of studying everything from an historical point of view; but we cannot wholly agree with the author's verdict: "the historical method is preferable." The historical method may show us what precise meaning each Messianic passage had for its contemporaries; but we are not justified in assuming that the full meaning of our inspired books was understood by their respective contemporaries. Again, the author himself contends that the Pentateuch was written long after Moses. What solid reason, then, can he advance for his conjecture that the Pentateuchal hopes of the Messias belonged to the pre-Mosaic or the Mosaic period? We are afraid, too, that Prof. Goodspeed quotes several passages as referring to the Messias for the Messianic character of which he has no good reason beyond the ingenuity of his conjecture or the play of his imagination. We must confess, however, that the picture of Israel as painted by Prof. Goodspeed compares most favorably with the caricatures of the people of God as drawn by the higher critics.

MONOPOLIES AND TRUSTS. "The Citizen's Library." By Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics, Political Science, and History in the University of Wisconsin. New York: The Macmillan Company. London: Macmillan & Co. 1900. Pp. ix-278.

There float about in speech and print so much vague speculation and emotional vaporizing on the subject treated in this work, that one takes up the book with a certain trustful hope of finding in it something definite and solid on which to rest the wearied soul. The author's name is here a basis of confidence, for no one, at least with us in this home of monopolies and trusts, speaks on matters economic with more generally admitted and better founded authority than Professor Ely. We believe that in this case the confiding reader will not be disappointed. He will be encouraged at the outset by the opening sentence, which reminds him that "the first step in the removal

of the bewildering confusion of thought in the current discussion of monopolies and trusts is taken when monopoly is clearly and accurately defined."

The author at once proceeds to examine the various definitions attached by economists to the term, and adopts as his own the following: "Monopoly means that substantial unity of action on the part of one or more persons engaged in some kind of business which gives exclusive control, more particularly, although not solely, with respect to price" (p. 14). After explaining this formula, he goes on to classify monopolies. How complex the general subject really is, is seen by a glance at the various classifications that have been put forward by the "dismal" scientists; nor does it grow in exhibition of simplicity when one sees that two pages are needed to present the classification adopted by the author. The law of monopoly price, the limits of monopoly, and the permanency of competition, the concentration of production and trusts,—these titles of the subsequent chapters mark the lines of further treatment. The reader, even though unprofessional, cannot afford to skip these chapters, for they are full of wise and temperate criticism and useful suggestions. Involuntarily, no doubt, his eye will hasten to the closing chapter, in which the evils and the remedies connected with monopolies are outlined. The evils are sufficiently before the world; although to look upon monopolies as metaphysical evils is to take a short-sighted view of their character and influence. Nevertheless there are evils resulting from them, and these Professor Ely dissects with no uncertain hand. They are not, however, irremediable, and he has remedies to propose. These are chiefly: education, especially in economics; more equitable public control, or perhaps public ownership of natural monopolies; taxation on large inheritances, in order to break up and distribute vast fortunes; tariff reform; reform of patent laws. One sees, however, after reading his therapeutics, that Professor Ely is conscious of the inadequacy of these and of all other kindred remedies for social and economic disorders. This he dimly suggests in the closing paragraph, in which he alludes to a field of activity outside the industrial, wherein there are abundant "opportunities for development along physical, intellectual, and moral lines." He might well have emphasized the latter adjective, and have indicated in *moral* and religious forces the chief and most necessary remedy for social evils. If economic questions are always at bottom a "stomach question," they are even more so a "soul problem," and their solution, like that of all human problems, lies in the just combination of physical and psychical, material and spiritual agencies.

In conclusion, we should mention that the volume is the first of the *Citizen's Library*. If the coming numbers of the series prove as instructive and interesting, as thorough in matter and lucid in style as the opening volume, those engaged in the making of the Library will deserve well of the reading public.

THE MAKING OF CHARACTER. Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D., Baliol College, Oxford. New York: The Macmillan Company; London: Macmillan & Co. 1900. Pp. vii–226.

It is easier to feel character than to define it. To many thinkers, moreover, a definition has a contracting influence; they move under it with difficulty, like a knight with an encumbering, ill-fitting armor. It may have been for some such reason that Professor MacCunn has omitted to formulate any definition of what precisely that character is, the upbuilding of which he describes in the present volume. Yet one cannot but realize that it is precisely a definition of character that is needed to give a perfectly satisfying unity to his work. Not that the work is devoid of a certain unity, but the reader is left to infer it from the converging lines of the treatment.

The sub-title indicates that Ethics is to show forth some of its educational sides in the development of character. The exigencies of this manifestation involve a bringing into view of the congenital endowments of the human person, the co-natural elements underlying "character"—those, namely, involved in heredity, vital energy, temperament, capacities, instincts, desires. The education of these native endowments calls partly for development, partly for repression, and for the genesis of permanent habits. "There are three main requirements to be satisfied before moral character can come to full maturity. The first is good habits rooted in strong and promising instincts; the second, that coördination of habits that fits the man for his life work; the third, the sound judgment which enables its possessor, when the days of leading-strings are at an end, to stand alone and confront the world in his own independent strength" (p. 51).

The unfolding of this tripartite plan necessitates setting forth the leading influences, natural and social, that train and foster native endowments. Such are bodily health, nature's environment, the home, the school, friendship, livelihood, citizenship, religious organization, moral ideals, example, precept, and casuistry. The resultant of native endowments and these influences should be the formation of sound moral judgment; and the final outcome, a certain independence in self-development and mastery. The unity of treatment thus stands

out in lines that begin with the raw material in the person's native endowments, and end with the finished product of educational art—the aggregate of coördinated habits, mental and moral, in virtue whereof the individual is master of self.

In elaborating the immense amount of matter lying within these bounds, the author shows himself singularly skilful. He is quick to discern the concealed potentialities of each section, and with a few sharp, decisive strokes he makes them reveal themselves singly as well as in their relationship to the total system. He is at once acute and luminous, and suggestive of truth beyond what he expresses. As far as his work is a study of the merely natural endowments of human personality and the educational factors lying within the purely natural order, it is quite thorough and certainly helpful to educators,—helpful, not so much for anything new it proposes as for its stimulating attention to certain educational elements and processes which do not, perhaps, receive the care they deserve. If the author had realized the existence and the educational influences of the supernatural order, his treatment would have been deeper and broader, even on its natural side. The lack of this realization is, however, one of the inevitable conditions of his religious position. An instance of this is apparent in the chapter on Casuistry, wherein this much-abused subject, although given fairer treatment than usually falls to its lot, lies very much under shadow, because viewed without the illumination that can only come from above.

BIBLICAL TREASURY OF THE CATECHISM. Compiled and arranged by the Rev. Thomas E. Cox. Second edition. New York: William H. Young & Co. 1900. Pp. 415.

THE SOLDIER OF CHRIST; or, Talks Before Confirmation. By Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. London: Burns & Oates: New York: Benziger Brothers. 1900. Pp. xviii–421.

SERMONS by the Rev. M. Fabri, S.J. Translated from the Latin by the Rev. M. J. Conway. New York and San Francisco: Christian Press Association. 1900. Pp. 311.

THE HISTORY OF THE PASSION of our Lord Jesus Christ. Explained by the Rev. James Groenings, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xi–517.

SERMONS ON THE BLESSED SACRAMENT, and especially for the Forty Hours' Adoration. From the German of the Rev. J. B. Scheurer, D.D. Edited by the Rev. F. X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1900. Pp. 351.

Some helps for catechists and their pupils. The *Biblical Treasury* contains four hundred and twenty-one questions arranged and num-

bered according to the Baltimore Catechism. The questions and answers are printed in full-face type as headings, and to each answer are subjoined pertinent passages from the Bible confirmatory of the doctrine, the passages being printed in a different style of type. The volume is verily a Biblical treasury, from which not only catechists may draw to the profit of themselves and their pupils, but also the priest in the preparation of his instructions, the seminarian in his theological studies, and the intelligent Catholic as well as the non-Catholic who seeks to know the Scriptural basis of the Church's doctrines and practices.

The Soldier of Christ we cannot praise too highly. If we said it has the charm of the same writer's preceding *Talks to the children before First Communion*,, we should have commended it strongly enough to those who are acquainted with the latter work. The pretty frontispiece, in which Ignatius is pictured in the attitude of exchanging the earthly for the heavenly warfare, gives the keynote to the treatment of the theme. The Christian knight, his enrollment, his accoutrement, his warfaring, his character and duties,—from this military viewpoint the children are taught to see, in pictures that must impress themselves indelibly on their consciousness, the meaning and the effects of the Sacrament that is given to make them strong and perfect Christians and soldiers of Jesus Christ.

The book is intended for the use of children to *prepare themselves*. Priests, especially those who cannot command the assistance of religious women in the preparation of the hearts of the little ones for the coming of the Holy Spirit, will realize how potent an influence the tender yet sensible piety that breathes in these pages, and the vivid imagery in which the whole is set, will exert in the child's soul, if the little ones be given the book to read for themselves. The work will prove serviceable, moreover, in instructing children of a larger growth. What priest in preparing converts for the Sacraments has not found difficulty in imparting, not so much light to the mind as warmth to the heart? The affective forces of religion do not pass from our lips into the hearts of our fellows. *Cor ad cor loquitur*. It is the writer's heart that urges her mind, both in this volume and its predecessor, and gains the reader's soul. She has given us two beautiful books on two Sacraments. May we not hope for at least a third, on Confession?

The translator of *Fabri's Sermons* has aptly said that "they speak for themselves;" and, if we mistake not, their voice of self-approbation is as clear and as well justified in their borrowed medium as in

their original Latin. The well known *Conciones* have a place amongst the few collections of sermons that are not in some way disappointing. One never reads a sermon of Fabri without taking away some strong thought that will stay. Passages in them are not infrequently too quaint and old-fashioned for present-day use. The translator has shown good judgment in eliminating these and abbreviating parts that are overspun in the original. The version is clear, and retains some of the fontal quaintness; for instance, this: "When a boy is slow rising from bed, his father shows him the rod, and the boy rises immediately; otherwise he would not only see it, but feel it also." The "points" are clean-cut and brief, so that the busy preacher can readily possess himself of their essential contents.

Father Groening's *History of the Passion* is a book of meditations. The subject-matter is clearly explained, and the appropriate affections and resolutions suggested. Topics of a more erudite character calling for criticism are relegated to notes at the end of the volume. The work will help the priest in his instructions on the Passion and be useful as reading for the people at the Lenten devotions.

Doctor Scheurer's *Sermons* contain abundant material and suggestions for the use of the preacher. In their English form they have not quite that force and directness which our pulpit utterances should have. They read better than they will "preach," and will answer better as instructions than as sermons. They are devotional and practical, and may serve to foster in the preacher the mental disposition for his sacred office.

ST. PETER IN ROME AND HIS TOMB ON VATICAN HILL. By Arthur Stapylton Barnes, M.A. London: Swan, Sonnenschein & Co. 1900. Pp. xv–372.

This is a fascinating archæological study setting forth the history of the remains of St. Peter and of the monuments that have enshrined his body, from the *Cella Memoriæ* of the first century to the present St. Peter's on the Vatican Hill. In the opening chapters there is a substantial introduction on the question of the residence and martyrdom of St. Peter in Rome. These facts are now as firmly established historically as any such facts can well be. Intelligent and well-read Protestants no longer deny them, though they do deny their influence on the primacy of the Pope. Whiston, the translator of Josephus, long ago declared: "The thing is so clear in Christian antiquity that it is a shame for any Protestant to confess that any Protestant ever denied it." Father Barnes recapitulates the evidence from

Scripture, early Christian writings, and ancient monuments. The testimony of the monumental remains is especially well presented, and will be read by English readers with a new appreciation of the force that may be given to such arguments. A chapter is devoted to the wanderings of St. Peter's body, and the bulk of the book is then given to the study of the monuments associated with his tomb. In this part of his work the author has inevitably invited criticism; "since," as he says in his prefatory note, "he has felt obliged on so many points to run counter to the opinions which are generally held."

Father Thurston, S.J., examines these new views in a searching and outspoken article in the April number of the *Month*. The May number of the same magine publishes the reply of Father Barnes, and a final rejoinder by Father Thurston. All who are interested in the antiquities of Christian Rome should not fail to read these articles. It would not be possible, within the limits of this brief notice, to give a clear account of the controversy, which ends with each maintaining his original contention. The two Fathers differ widely, not only in their interpretation of certain pieces of documentary and monumental evidence, but also in their appreciation of the authoritative weight of such writers as De Waal and Lugari. The chief points in debate are, the antiquity of the *Platonia ad Catacumbas*, the manner of construction of St. Peter's tomb on the Vatican Hill, the date of the transept of Old St. Peter's, and the nature of an obscure ornament in the Confession of St. Peter's behind the grating of Innocent III. Father Thurston is persuaded that Father Barnes "has worked too fast," and that the close examination of the arguments put forward by him, in support of such of his opinions as are new, does not, except in one instance, remove the antecedent improbability that a priest on the English mission, with comparatively limited opportunities of direct contact with Roman remains, should be as likely to be right as the great professional archæologists of the Eternal City.

"I quite agree, writes Father Barnes in reply, "that my book consists largely of hypotheses which I have not as yet been able absolutely to prove. . . . I submit, however, that not even the weakest and most doubtful in all the book has sustained the smallest damage from the criticisms that Father Thurston has seen fit to make." Father Barnes is able to quote the following judgment of Lanciani on his work: "This book is cleverly and soberly written, and is lavishly illustrated. In the text there is hardly a statement not based on facts and not corroborated by monumental evidence."

Whatever we may think of the controversy, we cannot fail to recognize in Father Barnes many special qualifications for the study of

archæology, the faculty of keen observation, and the constructive power to a high degree; a good acquaintance with the sources and results of antiquarian researches, and an independent temper of mind. The book is a stimulating one, and the numerous plates and text-illustrations make it a pleasure to follow the smooth narrative.

Not the least interesting portion of the work is the concluding chapter, wherein the author puts forward, in a tentative way, a new plan of reaching the tomb of St. Peter. The site of that tomb, it is needless to say, is the passionate quest of all Christian archæologists; veneration for it has drawn countless pilgrims to Rome throughout the Christian ages.

The pilgrim of to-day, placing himself beneath the dome of St. Peter's, descends a flight of 16 steps, and finds himself on the floor of the Confession of Paul V. He is now only on the pavement of the Old Basilica, immediately in front and under the high altar is the recess of the Confession. Bending down to look in, he sees that it runs back some 6 or 7 feet. On the floor of the recess is seen the gold casket, containing the *pallia* sent to the newly-appointed Archbishops "from the body of Peter." If this casket be removed, a door is disclosed. This door is opened but rarely. It was last opened in 1891. This metal door gives access to a little square well which, in turn, opens out into a chamber some 2 feet 8 inches deep in addition to the depth of the well (13½ inches). The bottom of this lower chamber is covered with loose stones and broken masonry. It is thought by Father Barnes that this rubbish was thrown there at the approach of the Saracens in 846 to prevent the desecration of the tomb. This loose masonry, he thinks, is about 4 feet deep, and fills up the chamber between the upper and lower "cataracts," or openings, through which objects were lowered to touch the sepulchre of the Apostle in the *Memoria*, or sepulchral chamber beneath. It was naturally in this direction that archæologists have hitherto looked for an approach to the tomb. Father Barnes, however, is led to believe that the recess of the Confession was narrowed on the right hand side by a wall thrown up at the time of the Saracen raid to mask an old stairway which led directly to the sepulchral chamber. If this wall were torn down (and it might be done with little injury to historical remains), the pilgrim of the twentieth century might make a true visit *ad limina Apostolorum*, and see, deep down beneath the Dome of St. Peter's, what has been hidden for more than a thousand years—the golden crosses of Constantine and Helena, lying upon the bronze sepulchre that contains the bones of St. Peter.

Dunwoodie, N. Y. J. F. D.

THE CATHOLIC LAYMAN IN THE AMERICAN REPUBLIC. A Lecture. By the Rev. M. P. Dowling, S.J., President of Creighton University, Omaha, Neb. Pp. 37.

A bright lecture in pamphlet form, making a vigorous plea for larger lay activity in the Church. The reasons of the remissness hitherto of such activity in this country are stated, and the lines on which the energies of laymen should at the present time be exerted are laid down. One of these lines lies in the spreading of knowledge by diffusing a better light of ourselves.

"The best means to gain this object is by printer's ink. Now, what is to prevent a layman from promoting the circulation of controversial works, books of instruction, and other forms of good literature, and why need it be given over to the clergy?

"I have before my mind now the case of a wholesale merchant of a large Western city, who became incensed at the high prices charged by publishers of Catholic books. From his own experience in printing catalogues and price-currents in his business, he felt confident that many Catholic books could be sold for one-fourth the usual prices and yet leave room for a good margin of profit. As an experiment, he printed an edition of 100,000 copies of a popular controversial work, of 360 pages, and sold the books in lots of 1,000 at 3½ cents apiece. Think of it! A Catholic book of 360 pages for 3½ cents! Of course, he made no profit on this transaction, but he proved clearly that the charges for similar Catholic books were exorbitant, and he showed what an energetic and zealous layman can do. He disposed of the entire 100,000. He said to me: 'I have my packers engaged by the year. It will not cost me any appreciable sum to add a few hundred of these books to a consignment of goods, and thus spread them broadcast.' And that is what he did. Encouraged by this experiment, he went to a Catholic publisher, and said boldly: 'You charge too much for such a controversial work; you ought to sell it cheaper.' 'We cannot afford to do it,' replied the publisher. 'Yes, you can; you sell it now for 35 cents, but you can sell it for 12 cents, and still leave yourself 200 per cent. profit.' 'Who can oblige us to do that?' 'I can; for if you don't do it, I will publish the book myself.' 'But the book is copyrighted,' answered the publisher, 'and we can prosecute you.' 'Yes; *your* translation is copyrighted; but I can have another translation made, and I will sell the book so cheap that your plates will be useless.' The result of this interview was that the book was soon in the market for 12 cents, with 10 per cent. off for cash. And the Catholic public wondered at the reduction of price and commended the bookseller for his enterprise in selling Catholic books so cheap. They would not be so complimentary if they knew how it all happened."

It would not be difficult to forecast the publisher's reply to this incident.

Father Dowling's lecture is attractively written, and is replete with practical suggestions. It should have a place on Catholic Truth Societies' lists and should be spread broadcast. It will help the priest's work in various ways, especially if he be active in promoting the carrying out of its suggestions.

THE TEMPLE CLASSICS. The Golden Legend; or, Lives of the Saints as Englished by William Caxton. Two vols.: pp. x-298, and vi-285. New York: The Macmillan Company: London: J. M. Dent & Co. 1900.

Another of the Temple Classics' gems, one which may well be placed beside the *Fioretti* of St. Francis and the *Paradiso* of Dante, two jewels from the same casket, to which we referred in these pages some months ago. The *Legenda Aurea* was compiled about six hundred years ago by Jacobus de Voragine, Archbishop of Genoa. It is based on the *Lives* of the Fathers, by St. Jerome, the *Ecclesiastical History* of Eusebius, and on popular tradition. It is a reflex of the mind and religious life of the Middle Ages, of the faith that found its expression in the glories and mysteries of Gothic architecture. "To those who can pace the aisles of a great cathedral, or priory, or abbey church, or even tread the humbler stones of an ancient parish church, without being touched with a sense of reverent wonder, the pages of *The Golden Legend* will appeal in vain. . . . But to those who, whatever may be their creed, never set foot in those stone-written records of the past without a feeling of awe and veneration, mingled with an earnest longing to understand something of the spirit which breathes forth from them, and a desire to know what it was that so wrought in the minds of their makers as to produce . . . a thousand other marvels . . . which, even after centuries of destruction, neglect, and ill-usage, still impress us with wonder and admiration,—the histories of *The Golden Legend* will be a new revelation of inestimable value" (p. vi). We feel that we can recommend this mediæval classic to our readers in no words more fitting than these from the eloquently sympathetic prologue to the present translation.

The Golden Legend was reprinted times beyond count in the original; and it has been translated into the vernacular of most of the European nations. Caxton made his version evidently from a French translation, and most probably availed himself of extraneous help in the work. The editor has made only such changes in the wording as were essential to reveal the meaning. The simplicity and

quaint flavor of the old English are thus retained,—properties of style which find an expression in the characteristic make-up of the series of volumes of which these booklets are numbers.

THE PEOPLE OF OUR PARISH. Being the Chronicle and Comment of Katharine Fitzgerald, Pew-Holder in the Church of St. Paul the Apostle. Edited by Lelia Hardin Bugg. Boston: Marlier, Callahan & Co. 1900. Pp. vi-254. Price, $1.00

The people of "Katharine Fitzgerald's" parish must be twin relatives of the people of our own parish, so much alike are they in thought and word and act. We have our "Miss Wiggins"—all fashion and no devotion, and our "Mrs. Chartrand," who "breathes forth the spirit of real piety in every act." Messrs. "Stiles and Creighton" never miss the late Mass. The Misses of St. Paul's the Apostle, and the young men who occupy the rear of the church, and, afterwards, the curb-line, are with us every Sunday. Our people know no more of one another socially than do Miss Fitzgerald's fellow-parishioners. They marry and give in marriage (*cum dispensatione mixtae religionis*), for the same reasons precisely as the "better" class of St. Paul's allege. As few rent pews in this parish as in St. Paul's; as many grumble when asked to do their share for the maintenance of the church; and the same things are thought and said about the parochial schools and about Catholic boarding-schools and colleges. Our parish societies experience the same difficulties; our pastor receives the same advice, and suffers the self-same criticism. We have our faithful counterparts for every character and for each situation, and just as true to nature as Miss Bugg's description of them.

The People of Our Parish is a splendid presentation of parishioners as they are, and a thought-provoking, suggestive lecture on what they ought to be. Parents would do well to make it their meditation book at least twice in their lives—when they are bringing up their children, and when "marrying" them; and the children "of larger growth" should begin at once to read it from cover to cover. Miss Bugg has done her work well, but some may think she has occasionally emphasized the "other side" over-strongly. We know *our* defects; often we forget the defects of *others*. The educational conditions in Catholic schools to-day are as much improved over the methods and scholarship of a decade ago as they are in the public and private non-Catholic schools and colleges. The book will do much good if read in a proper spirit; will surely make the reader think, and often say "Amen."

A. T.

AUTHOR AND TITLE CATALOGUE of the Cathedral Free Circulating Library of New York. Pp. 534. The Cathedral Library Association, 123 East Fiftieth Street, New York, N. Y.

A LIST OF THE CATHOLIC BOOKS in the Pratt Free Library, Baltimore. Compiled by the Rev. John F. O'Donovan, S.J. Unofficial Catalogue.

A library catalogue may be variously instructive, apart from its special functions of indexing a book collection and embodying the plan of a library arrangement. In proportion to its thoroughness it is a guide to good reading. It may be a pathfinder and suggester in manifold fields of studious research. To read it over is to measure the range of one's reading, and to revive by association books and their contents that else had lapsed entirely from memory. It may afford pleasure and profit akin to what one derives from the store of *cartes de visite* one accumulates in much travelling. Thus and in other such ways the two catalogues at hand will be found interesting and helpful.

In another and a higher relation, they may be recommended here as appealing to our readers. They indicate what a priest with zeal for the spread of enlightenment can accomplish. As one skims through the royal quarto of eleven hundred columns that make up the Cathedral Library Catalogue, one cannot but rejoice that the people of New York have at their hand such a splendid store of clean, healthful, edifying, and instructive literature as it represents. One rejoices all the more when one observes that this treasure-house of the good things of the mind and heart is wide open to the public, so that the Catholic has right at hand what will strengthen, and the non-Catholic what will enlighten, in the ways of faith and virtue. The director who established, developed, and brought to its high state of usefulness this broad institution deserves the congratulation of his brethren everywhere and the gratitude of countless beneficiaries.

In the New York Cathedral Library are found, besides the most important works bearing on the Church, a large number of other books, covering almost every department of literature. It were much to be desired that an institution of such a kind were established in each of our large cities. We can hardly hope for this, however. What can be done in its stead is indicated by the "List of Catholic Books in the Pratt Library" of Baltimore, compiled by Father O'Donovan. What Catholic who frequents our public libraries has not felt humbled at the paucity therein of books representative of his faith, and saddened at the number of those that misrepresent what is dearest to him? It may well be asked, on the other hand, what we

Catholics, cleric and lay, have done and are doing to effect a reversal of this representation and misrepresentation. As an answer to what we can and should do, the preface of Father O'Donovan's pamphlet will prove suggestive, and the list of books he has compiled, directive.

THE SAINTS.—SAINT JEROME. By Father Largent. Translated by Hester Davenport. With a Preface by George Tyrrell, S.J. ST. FRANCIS DE SALES. By A. de Margerie. Translated by Margaret Maitland. With a Preface by G. Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. Price, $1.00 each volume. La Vénérable JEANNE D'ARC. Par L. Petit de Julleville. Le Bienheureux RAYMOND LULLE. Par Marius André. S. JEAN CHRYSOSTOME. Par Aimé Puech. Paris: Librairie Victor Lecoffre. 1900. Prix, 2 fr. par vol.

The latest additions to "The Saints," a series that has leaped into universal favor, shown by the multiplying editions of each of its numbers. The series owes its success to its genuine merit. It sets before the reader the heroes in God's service as they lived their lives, in their humanness and divineness, their natural and supernatural phases. The English translations are of course well done. The editor's name on the title page stands sponsor for this. Not a little, however, of their value and attractiveness they owe to Father Tyrrell's editorial prefaces. In these forewords the reader gets a perspective of the saint's life, an insight into his character, a breathing of his spirit; and under the influence of this mental preparedness he follows the story of saintly heroism more intelligently and with stronger interest and with a larger answering profit. Whilst the profit is, as it should be, in the spiritual and supernatural order, it is all the more solid and wide because the influence of the saint is discerned in its natural elements. Did space here permit, it might be interesting to illustrate this point by citation from the text. However, the volume introductory to the series (*Psychology of the Saints*, by M. Joly) has brought this out with ample clearness and fulness.

One commending feature of these biographies is that they are at the same time histories of the age in which their heroes lived,—pictures wherein the central figures of the saints are seen in relation to the leading events and personages which were at once causes and effects of their holiness. From this viewpoint the present five volumes offer as many distinct tableaux of human history, profane and religious. The lives of St. John Chrysostom and St. Jerome are supplemental pictures of Church and State in the fourth and fifth centuries. Blessed Raymond represents the many-sided life of the thirteenth; the

saintly maid of Orleans personifies heroic struggle in the fifteenth; and St. Francis de Sales embodies the meekness of Christ triumphing over the rebellious passions which heresy had set loose in the sixteenth century. The series when finished will fill in the intervals, and exhibit connectedly and with the coloring of intense personality, a complete history of Christianity.

THE ROSARY. The Crown of Mary. By a Dominican Father. New York, Cincinnati: Fr. Pustet & Co. 1900. Pp. 147.

The venerable author, with his splendid record of over thirty years spent in the labor of giving missions, has placed the clients of the Queen of the Rosary under another obligation in bringing out this new edition of the *Crown of Mary*. The little volume is a mine of information and instruction on all that pertains to the much-favored and favoring devotion of the Rosary. The first part of the manual gives the first Encyclical Letter of Leo XIII on the Rosary. Extracts from later Encyclicals follow; then a brief history of the wonderful development of the chaplet. The second part explains in a popular manner the component parts of the Rosary, the mysteries and points of meditation for each decade, the Confraternity of the Rosary, its erection, administration, etc. In connection with this, the oldest of the Church's societies, is given the new list of Indulgences, as approved by the S. Congregation, granted by the Sovereign Pontiffs to Rosarians, and to all the faithful who say the beads. The third part deals with the Living Rosary and the Perpetual Rosary, closing with the formulas of blessing beads and other prayers. The manual is well designed to meet at once a need of both priest and people, and in its present improved form is sure to renew its success and usefulness.

ELÉMENTS D'ARCHEOLOGIE. Notions générales. Par Horace Marucchi. Paris, Rome: Desclée et Lefebvre. 1900. Pp. xxxvi-391.

Professor Horace Marucchi's object in presenting to the public this attractive volume is to place within reach of all, especially of young ecclesiastical students, the elements of Christian archæology, *a true science*, the unquestionable founder of which was Jean Baptiste de Rossi; and *an important science*, for it seeks in the monuments of antiquity whatever may better enable us to understand the men and things of that remote epoch. The book is an echo of the conferences on archæology, delivered before the young priests of the Procure of St. Sulpice, in Rome. This is what the preface tells us in neat lapidary style:

ARTHURO . CAPTIER
SOCIETATIS . S . SULPICII . SUPREMO . MODERATORI
VOLUMEN . HOC . DE . ANTIQUITATIBUS . CHRISTIANIS
IN . DOMO . SULPICIANA . ROMAE . PROTRACTIS
AUCTOR . DONAT . DEDICAT

The conferences, however, the first cast of the present work, have here received as substantial a form as possible, so that the volume becomes a ready instrument for those who desire to apply themselves to the study of problems bearing on Christian antiquity. With this object in view, the bibliographical references have been made abundant, precise, and exact. To give an idea of the value of this work, it suffices to say that the author has aimed at popularizing the method and teachings of his master, de Rossi.

The book treats especially of Rome, which has the privilege of preserving so many of the monuments of the heroic age of Christianity. To these, in fact, the work is only an introduction; for before studying the cemeteries or catacombs of Ancient Rome (it is well known that around and under the Eternal City there is another city, a true *Roma Sotteranea*), some general notions on the history, the epigraphy, and the art of the epoch must be possessed. It is precisely this character as an introduction, this mass of general information it furnishes, that makes the book most interesting, for it forms a chapter on *De locis theologicis*, an important chapter indeed in our manuals, whether of history or theology, yet one too often lacking or inadequately developed.

After an introduction on the sources of Christian archæology, the author traces, in broad outline, the picture of the Church and of the Roman Empire during the first four centuries. An exposition of the condition of the first Christians before the Roman law serves as "an abridgment of the history of the persecutions;" for during the first four centuries from the time they began to be distinguished from the Jews, the Christians lived almost constantly under persecution. The abridgment, however, is as complete and as critical as possible, giving, as it does, the substance of the best books written on the subject. The author touches *en passant* on many interesting questions. With regard to the number of martyrs, for example, he rejects the too frequent exaggerations, as well as the tendencies, on the other hand, to restrict the number unduly, by taking into account only those names cited in documents. The early writers could not have recorded or known all. The impression drawn from their recitals, as well as from the teachings of apologists, is that multitudes of Christians died

in torments, and though it is impossible to determine their exact number, we have every reason to believe that it was very great.

This historical résumé leads up to the story of the Christian monuments of Rome. The ancient Christian cemeteries or catacombs form the subject-matter of the second book. A general idea of them is given, and we are told how they originated, what was their form, and how the Christians, in spite of the hostility of the pagans, could have possessed them, so as to assemble there for religious worship. The Church did not descend into the catacombs, as is very often asserted. The catacombs were only burial grounds; and liturgical reunions were only held there on the anniversaries of the dead, especially of the martyrs; and if betimes they served as a refuge for the Christians, this was only exceptional and temporary. The author follows the evolution of these cemeteries, which were at first private and afterwards public. Subsequently they became places of pilgrimage, until, after Constantine, freedom of open worship was accorded to the Christians.

Under what title did the Church possess the catacombs? M. de Rossi, with the majority of archæologists, holds the opinion that it was under the title of Burial Association. Abbé Duchesne does not accept this view, as it is difficult to imagine that the State would have accepted the legal fiction implied in 20,000 persons associating merely for the purpose of having beautiful funerals. He prefers the opinion that the Churches *were tolerated* as religious societies. Professor Marucchi leaves the reader free to accept either opinion.

The most important monuments discovered in these cemeteries are the inscriptions and the works of art. To understand these we must have some general principles; and it is here especially that the author becomes a valuable guide, and one easy to follow, for this part of the work is well illustrated, either from the monuments themselves, or from engravings contained in the works of M. de Rossi. A short but full treatise on epigraphy makes known to us the characteristics peculiar to Christian inscriptions, the characteristics which distinguish the inscriptions of each century, and the principal dogmatic or historic elements which they contain. We will mention only the dogmatic and historical importance of those inscriptions which have preserved to us many pages of the history of the martyrs, whilst they attest the great antiquity of our dogma of the Communion of Saints. The *graffiti* form the subject-matter of a special chapter. From a topographical point of view, the *graffiti* possess peculiar importance, as indicating the neighborhood of a historic crypt of a martyr, or enabling us to

retrace the way which the visitors trod in passing from the basilicas to the subterranean chapels. We cannot refrain from quoting that touching prayer on one of the *graffiti* in the cemetery of St. Calixtus. It is, we might add, the only place in his book where Marucchi cites an English author—Northcote's *Roma Sotteranea:*

"One of these pilgrims it is especially interesting to follow, after an interval probably of fifteen hundred years, along the precise path of his pilgrimage through the Catacomb of Calixtus. He had come with his heart full of the most affectionate memory of one Sofronia—whether wife, or mother, or sister, does not appear. Before entering on the vestibule of the principal sanctuary he wrote SOFRONIA VIVAS CUM TUIS; then at the entrance itself, SOFRONIA (VIVAS) IN DOMINO; by-and-by, in large characters, and almost in the form of a regular epitaph, he scratched on the principal altar-tomb of another chapel, SOFRONIA—DULCIS, SEMPER VIVES DEO; and yet once more he repeats in the same place, SOFRONIA, VIVES, where we can hardly doubt that the change of mood and tense reflected, almost unconsciously perhaps, a corresponding change of inward feeling; the language of fervent love and hope, fed by earnest prayer at the shrines of the saints, had been exchanged at last for the bolder tones of firm, unhesitating confidence."

The last book treats of Christian art, its origin, its relations to pagan art, its technique, etc.; especially is its symbolism thoroughly examined. The symbols of the Resurrection naturally predominate in a cemetery. It seems that each fresco, each sarcophagus, has one or more of the touching invocations which the liturgy places upon our lips for those who are in their agony—"Deliver, Lord, the soul of Thy servant, as Thou hast delivered Enoch and Elias, Noah, Job, Isaac, Moses, Daniel, Susanna, David, Peter, and Paul,—this soul which desires to be at length *Boni Pastoris humeris asportata.*" We cannot dwell upon the Sacraments, the Biblical episodes, the images of our Lord and of the Saints, all of which are here studied, not only in the important monuments, such as the cemeterial frescoes and the sculpturing on the sarcophagi, but also in the small articles for liturgical or domestic use,—medals of devotion, lamps, glasses, rings, bracelets, and various ornaments.

We might add that to the work is appended a very complete analytical index. The mere mention of the fact that the work comes from the press of the Society of St. Augustine is sufficient eulogy of the typographical execution. Let us hope we shall soon see an English edition.

J. B.

L'ANNÉE DE L'ÉGLISE, 1899. Par Ch. Égremont. Deuxième année. Paris: Librairie Victor Lecoffre. 1900. Pp. 665.

There are year-books of many kinds: for the statesman, the scientist, the artist, and so on. Surely there is room for another—the Church's year-book. A work of this kind was started two years ago in France, that land of manifold initiative and quick execution. Already it has developed itself by one-third the original content. The present volume gives a succinct account of the more important events that have transpired in the Church's life throughout the world during the past year. The account of the Foreign Catholic Missions is especially interesting, and, in particular for us, the statistics relative to our Eastern possessions. There is a fairly full record of religious events in the United States and Canada. Of Church life in our sister republics, Mexico, Paraguay, Uruguay, and Argentina alone give their account; the other South American territories are represented only in their missionary fields. In course of time these also will furnish their statistics, and the series will then be what it unmistakably promises to become, an indispensable source of historical information.

APPARITIONS ET GUÉRISONS DE LOURDES. Lectures pour le mois de Marie. Par un Prêtre du Clergé de Paris. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. ix-385. Prix, 2 fr.

NOTRE-DAME DE BON-SECOURS à Montréal. Le Culte de la Vierge Marie en Amerique. Par l'abbé J. M. Leleu. Ière Série. Montréal: Cadieux et Derome. 1900. Pp. xxxii-155.

POURQUOI JE ME SUIS FAIT CONGREGANISTE. Confession et Communion. Réponses a quelques Difficultés des Catholiques. Par le R. P. Ed. Hamon, S.J. Paris: P. Téqui. 1900. Pp. 237. Prix, 2 fr.

Three books for our Lady's clients. The first divides up the story of Lourdes. The apparitions and subsequent events are arranged to form devotional reading matter for each day of May. Instead of the "examples" usually given in books of the kind, there are here accounts of some of the extraordinary favors obtained from Notre-Dame de Lourdes. This lends a special vividness to the narrative.

The sanctuary of *Notre Dame de Bon Secours* is a focal point in the Catholic life of French Canada. To it converged the strong faith and spirit of self-sacrifice of the early missionary and pioneer, and from it has radiated much of the fervor and steadfastness that have characterized the French Canadian. In narrating the history of the sacred shrine, the Abbé Leleu is really laying bare the beginnings and development of the religious as well as the national life of New

France, in so far, at least, as it centered in Montreal, *la Ville-de-Marie*. The narrative, whilst close to the facts of history, is gracefully told. It is the first of a series of monographs on the history of devotion to our Lady in America.

The purpose of P. Hamon is to show the spiritual advantages of membership in associations in honor of the Blessed Virgin. The book is addressed in the first place to men, though its arguments have a wider application. He answers conclusively the objections sometimes made against such associations. The second half of the book pleads for more frequent reception of the Sacraments. It exposes the fallacies under which some men veil their ignorance, or passion, or supineness in this respect.

SAINT-GILDAS DE RUIS. Aperçus d'histoire monastique. Par Marius Sepet. Paris: Ancienne Maison Douniol, P. Téqui. 1900. Pp. 416.

A collection of historical sketches and portraits. The author has made the venerable Breton abbey of St. Gildas de Ruis a centre around which to gather a series of descriptions and pictures bearing on the religious and civil development of France, from the founding of the famous monastery in the sixth century down to the Revolution. His essay on Abelard, the most important in the volume, throws some strong light on the beginnings of higher education in France and the customs characteristic of school life in the twelfth century. The clerical life of the time, the intellectual currents, the passions, the religious fervor, are vividly portrayed. The author is no panegyrist or satirist. His aim has been to describe the facts and the persons as they were. His name guarantees amply the literary finish of the work.

A PRIEST'S POEMS. By K. D. B. London: Catholic Truth Society. 1900.

THE CANTICLE OF THE MAGNIFICAT. By the Rev. P. A. Sheehan, P.P. Notre Dame, Indiana: "The Ave Maria." 1900.

In *A Priest's Poems*, Father Kenelm Digby Best has gathered verses written in former years at various intervals. The volume (242 pages) is divided into two parts. Part I includes *Lyra Martyrum: Lays of Early Martyrs* (SS. Stephen, Laurence, Lucy, Agnes, Cecilia, Kenelm); *Carmina Devota* (thirteen poems); *Carmina Moesta: In Memoriam* (seven poems); *Carmina Casualia* (eight poems). Part II includes *Marianthea* (seven poems); *A May Chaplet* (thirty-two poems translated from F. Philpin de Rivière's "Guirlandes de Mai"); and *The Seven Dolors* (seven poems), besides two additional poems.

The volume of Father Best and the pamphlet of Father Sheehan

are antitheses not only in size but as well in style. Father Best writes simply, in the fashion of his spiritual Father, Faber; while Father Sheehan is loftier in expression. Both are men of the finest culture, as their previous literary output sufficiently suggests. The contrast in poetic style will be obvious to any reader who will compare the *Canticle of the Magnificat* (100 six-lined stanzas) with Father Best's poem on the Ave Maria (78 six-lined stanzas). We quote two stanzas from each.

AVE MARIA.

Hail, lowly Handmaid of the Lord!
Hail, Virgin-Mother of the Word!
His everlasting choice—
His loved one, His Immaculate—
Our Mother, and our Advocate—
In whom we all rejoice!

The angels in the new-made light
Saw thee and Jesus; at the sight
Some doubted, some adored—
Proud Satan and his bands were lost,
But Michael knew that Heaven's host
Through thee should be restored.

CANTICLE.

Magnificat anima mea Dominum.

I, Temple of the living God, proclaim
From every organ of this trembling frame,
The glory and the greatness of my Lord.
I, who encircle His infinity,
I, who encompass His immensity;
Speak as the mouthpiece of His Hidden Word.

Is the praise worthy? Not because my lips,
Quiv'ring in terror of my God's eclipse,
Stammer the canticle to list'ning skies.
But my cold words are feathered with the fire
That leaps from loving Son to list'ning Sire,
From the dim spaces of His great emprise.

We have enjoyed our glances into Father Best's volume, and venture to make our own the criticism passed by Cardinal (then "Father") Newman, in 1873, on the *May Chaplet and Other Poems* of F. Best: "I thank you very much for the volume of poems . . . I mean it for a high compliment, and I hope you will take as such, if I say they read so easily and naturally that I should never take them for translations. Those which are original at the end of the volume, fluent as they are, do not run more fluently than those which you have taken from Father Philpin."

H. T. H.

Recent Popular Books.[1]

AT THE COURT OF THE KING: G. Hembert Wesley. $1.25.

The stories in this volume are historical as far as reproduction of the customs and manners of the Valois and Bourbon courts goes, but most of the incidents are invented. A Napoleon-Rothschild legend is added; and all are written with minute care and precision, and in decorous phrases, not in the "yellow" style. The author cannot deny the sins of his characters, but he does not write as if they were merits, and in the lighter passages he shows a very pretty taste for high comedy.

BARON'S SONS: Maurus Jókai. $1.50.

The joint heroes, young Hungarian nobles, take part in the rising of 1848, each having his share of stirring adventure, and one dying nobly for his elder brother. The plot is original and ingenious, and the evil spirit of the story, a female spy, is a marvel of wickedness. The author's hostility to the Church betrays him into sneers at the nuns, who play a minor part in the tale, but otherwise the book is agreeable reading.

BATH COMEDY: Agnes and Egerton Castle. $1.50.

An injudicious wife, whose alternate tears and fondness are alienating her husband, accepts the advice of a young widow, and attempts to hold him by arousing his jealousy. The consequence is a series of entanglements, misunderstandings, challenges and duels, whence the married pair emerge in the character of lovers, the widow meanwhile behaving very unlike a widow, indeed. The manners depicted are not too free for the patch and powder days, but Kitty Bellairs, the widow, is not a good companion for a foolish, imitative girl.

BIRD STUDIES WITH A CAMERA: Frank M. Chapman. $1.75.

Excellent reproductions of some extraordinary photographs of the homes of shore and sea birds illustrate this book, and the text vividly describes them and many other similar places. The author enumerates the implements necessary to produce like marvels, and gives directions as to their manipulation. The volume is written with such vivacity as to interest readers innocent of kodaks.

BLACK TERROR: John K. Leys. $1.50.

The author endows Russia with the superfluity of a band of conspirators addicted to spiriting away officials of whose conduct they disapprove and confining them in a private prison, keeping them at hard labor until they experience a change of heart. The hero, who resembles the Czar, personates him for a short time, in order that he may be abducted, and persuaded to give his realm a constitutional government. The story is told with plausibility and is ingeniously planned. It appeared in this country almost contemporaneously with the *London Spectator's* publication of an article speculating on the possibility of such an abduction.

CAP AND GOWN IN PROSE: R. L. Paget. $1.25.

Brief stories and anecdotes culled from the Protestant college papers and magazines, and affording suggestive reading for teachers and psychologists. The note of the volume is the desire to be either funny or epigrammatic; there is absolutely no attempt to write with elegance, and no spontaneity, but the English is better than the college English of 1880. A similar volume made up from the Catholic college papers would show a wiser choice of literary models and less self-confidence, but also less maturity.

CURRITÁ, COUNTESS OF ALBORNOZ: The Rev. Luis Coloma, S.J. $1.50.

The chief character of this story is a Spanish woman of high rank, shamelessly dissolute and addicted to politics, but tolerated by many, and even pursued by society because of her very audacity and impudence. Her husband, her lovers, and her friends are worthy of her, and the blackness of their wrongdoing seems all the darker by contrast with the nobility of certain great ladies, and the sweet innocence of Currità's children. What with the absurd gambols of the female politicians; an old beau wonderfully made up of artificialities, and the ridiculous events invariable among men and women whose law is vicious caprice, there is plenty of the comic in the story to relieve its tragedy —the Masons' pursuit and assassination of a recreant brother. There are some exquisite scenes in which piety appears triumphant, and the reverend author is quite justified in claiming that he has told his story with perfect discretion. It is hardly to be hoped that it will convert a Currità, but it shows such women as she in clear light, unclouded by any illusions.

ELISSA: H. Rider Haggard. $1.25.

This volume, published in the United Kingdom as "Black Heart and White Heart," contains three stories, the one which gives its name to the book describ-

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

ing the imagined life in Zimbabwe, the ancient Phœnician city, of which the ruins remain in Rhodesia. Its capture and its destruction by its savage neighbors give Mr. Haggard a subject for powerful writing, and he uses it. "The Wizard," a vivid story of a modern man's willingness to be a martyr, and "Black Heart and White Heart," a Zulu tale, completes the book. The horrors of stories dealing with modern savages and ancient heathens should not be confounded with those fancied by novelists writing of non-existent cities and kingdoms. The former instruct; the latter uselessly harden the sensibilities.

FOR THE QUEEN IN SOUTH AFRICA: Caryl Davis Haskins. $1.00.

Six stories of fighting, with more than a suggestion of Mr. Kipling's influence in each one, compose a volume of light reading pleasant enough to sympathizers with England. One tells of an Irish conspirator who forgot his conspiracy when the fighting began, but whether one likes to have such a tale entitled "Blood Will Tell," depends upon one's own blood. The best of the tales has an American hero, and is ingeniously planned.

FOUR YEARS, NINE: Bart Manders. $1.50.

A military officer, serving out a State-prison sentence, incurred by an offence more technical than moral, collects the stories told him by the warders and by the other prisoners. The author neglects the opportunity to show the criminal in his true light as deceiver and self-deceiving, and makes him a low-comedy character, or, at best, a melodramatic declaimer. A mind susceptible to evil influence would certainly be injured by the false sentiment in which the volume abounds.

FROM DOOR TO DOOR: Bernard Capes. $1.50.

Seventeen stories, obligingly arranged by the author under the divisions of fantasies, romances, whimsies, and levities, and all written with such painful care to use the wrong word, as to destroy all levity in the reader. The stories suggest that they were written on a wager that such things could be produced, and even when the author expresses the tritest truth, it seems unreal. His hostility to the Church almost equals his ignorance, and his priests and religious are wickedly absurd.

FROM SANDHILL TO PINE: F. Bret Harte. $1.25.

There are no new characters in this little book of short stories, although new names are given to some familiar friends. The tales are both Californian and Utopian, for Mr. Harte s present California is a land wherein none but he has ever set foot; but it is a pleasant land to view through the medium of his style, and one of the few places in the fiction of the moment where convulsive laughter is indigenous. His stage-drivers combine the clown's humor and the ringmaster's equine knowledge with the freezing impudence of the American public servant.

GEORGIE: S. E. Kiser.

These sketches of a detestable boy's adventures and observations written and spelled by himself are ingeniously adapted to the apprehension and taste of men and women on the intellectual level of such a boy's parents. Mr. Kiser is the typical modern journalist who taxes his readers' optic nerves, leaving their minds in utter quiescence, and his "Georgie" has long been a favorite with newspaper readers. The sale of the volume will probably be enormous, and its author deserves some reward for his firm and consistent self-suppression in all of Georgie's utterances.

GREAT NAPOLEON'S MOTHER: Clara Tschudi. $3.00.

This Norwegian author is not of those who conspire to add to Napoleon's dignity, and she unsparingly exposes the narrow circumstances of the Buonapartes, but she is attracted by her actual subject and writes of Madame Mère with enthusiasm. The imagined details of her daily life are too minutely given, because the reader must know that they are imaginary, and the author seems unconscious of the hard common sense which was the foundation of Lætitia Buonaparte's character.

GREEN FLAG: A. Conan Doyle. $1.50.

The Soudanese war, prize fighting, and piracy share the stories in this volume among them. The pirates are egregiously flattered, and the prize fighting is too highly exalted. The title story of the book is a relation in regard to an Irish regimental conspiracy turned to British advantage in the face of the enemy, because of Irish inability to endure defeat. Evidently Mr. Doyle, like Mr. Haskins, has read Mr. Kipling.

HEART'S HIGHWAY: Mary E. Wilkins. $1.50.

An historical romance, diffuse in style, and marred by occasional glaring misuse of terms, and by anachronisms in character. The seventeenth century had its troubles, but nineteenth century foibles were not among them, and should not be attributed to early immigrants into Virginia. The book is much better than those in which the author depends entirely upon her own observation, for the spiteful captiousness with which she views her New England neighbors and their ancestors does not extend to the Old Dominion as she finds it in history. Truly noble characters she cannot depict, but the futile struggles of mediocrity to be heroic, of ignorance to be wise, and of neurotic weakness to be sturdy, are within her powers. Her characters are not Virginians, but they are not repulsive or ridiculous.

HOW TO KNOW THE WILD FLOWERS: Mrs. William Starr Dana. $2.00.

This new edition of a book issued seven years ago has forty new colored plates and considerable additions to the original text. The blossoms are grouped by color, their

most conspicuous characteristic; each is scientifically described and about six score are figured in black and white. The volume is furnished with complete lists of Latin and English names, definitions, indexes, and other matter precluding the necessity of any reference manuals even in the case of an untaught observer.

ISLE OF THE WINDS: S. R. Crockett. $1.50.

The villain, uncommonly villainous even for one of Mr Crockett's manufacture, after murdering his father, is fain to murder his son, and remains in the same mind until his own death The heroine, a brave maiden of humble birth, saves the hero's life so often that the reader's natural anxiety for him is swallowed up in curiosity as to the girl's next feat. Comedy and melodrama are mingled in nearly equal proportions in the story, which, although said to be founded on actual events, gives the impression of having been planned and written contemporaneously.

KNIGHTS OF THE CROSS: Henryk Sienkewicz. Translated by Jeremiah Curtin. Second Half. $1.00.

This volume completes the authorized honest edition of the book, and is of about the same size as the "first half," published some months ago. It brings the story down to the destruction of the Order, and leaves the hero happily married and in a state of prosperity. The entire book is quite equal to any of its author's historical novels, the struggles between the allied Poles and Lithuanians and the ambitious Knights giving him excellent opportunities.

LONDON TO LADYSMITH: Winston Spencer Churchill. $1.50.

Mr. Churchill's experience in former wars, and his peculiar adventures in the Boer-English contest, give his book greater value than most of those reprinted from newspapers. He is not so savagely anti-Boer as Mr. Julian Ralph, because, being more of a cosmopolitan, he is less easily disgusted by persons unlike himself; and he is not so graphic as the lamented Steevens, because he is not a professional journalist, but he is fair minded and clear-headed, and as nearly impartial as a man may be when writing of a contest between his own people and another. His observations in an armored train, his capture and his stay in Pretoria occupy about a third of the book; the rest is given to accounts of the various battles up to the day of the relief, with a description of the besieged town. The volume has three folding maps and plans of some of the actions, and comes nearer to being a history of the war than any book yet issued.

MAN ADRIFT: Bart Kennedy. $1.25.

The adventures, chiefly maritime, of a man in search of employment and finding it in uncomfortable situations compose this volume, which is written in syndicate English. It might cure a boy of fancied desire for a sailor's life.

MAN THAT CORRUPTED HADLEYBURG: Samuel L. Clemens. (Mark Twain.) $1.75.

This author's detestation of anything above the commonplace, and of anything more venerable than his own recollection, was not removed by his conscientious study of the life and times of Joan of Arc, and reappears in this collection of stories. They are quaint and humorous, and they occasionally evoke a laugh from the reader, but they also bring a feeling of humiliation for being found in such company. The note is forced and does not ring true, and no possible admiration for the author's stern financial integrity can make it seem pure and natural.

MEMORY STREET: Martha Baker Dunn. $1.50.

The heroine relates a family history of some twenty years' duration, including four quiet love stories, some pleasant talk, and pictures of the personages and life in a New England village, with occasional visits to large cities. It is written in excellent style, and, making no pretence to teaching a religious lesson, it sets a high standard for women and insinuates the wisdom of their setting a high standard for men.

MINISTER'S GUEST: Isabel Smith. $1 00.

The chief character in the book is not the guest, but a young woman of great professed common sense, which faculty leads her to allow her blind aunt to go about in ugly disarray, and also to refuse to release her betrothed when he falls in love with another girl, and plainly but gently states the case to her. She is the "new woman" modified by Nonconformist teaching, and she quite overshadows the nominal heroine, whose modest desires are to be kind and to be loved by everyone The introduction of a genial rector with a silly wife, and of a mild and good little minister with a viciously domineering sister, suggests that the author does not greatly admire her sister women.

OUR NATIVE TREES AND HOW TO IDENTIFY THEM: Harriet L. Keeler. $2.00.

The native trees of the Northern United States, the Pacific Coast States excepted, are here minutely described, with some comment on the habits and appearance of each, and with nearly 350 drawings and photographs. A "Guide," enabling one to recognize the tree by its leaf; definitions and figures of the terms of form and structure; a glossary of botanical names, and indexes of both Latin and common names suffice for the use of readers entirely unacquainted with botany. The pictures offer excellent suggestions and aids for students of leaf-drawing, and the book is substantially bound in wood-moss tints, and is not too large to be a companion for a walk.

PLUNDERERS: Morley Roberts. $1.50.

The use of some unaccustomed substitute for the pen is suggested by the style,

which is wondrously disjointed and distracting to read. The English heroine is beloved by the Shah, but prefers an Englishman who cherishes a scheme for stealing the Persian crown jewels, all for patriotism. The effect of these two causes is a war, the capture of Teheran, and many other improbabilities. As none of the characters, the hapless monarch included, is allowed a moment of rest, the story does not lack liveliness, but it is as unreal as an inverted picture in a mirror, and the Persians might as well be called Zulus, as far as race characteristics are concerned.

RISE IN LIFE: Adeline Sergeant. $1.25.

A young gentleman having secretly married a lodging-house servant, his mother, as soon as she hears of it from a stranger, takes the young person home and is extremely kind to her. The girl improves rapidly, but is intensely disliked by her husband's cousin, who, while the husband is abroad, so manages matters that the wife falls under suspicion of causing the death of a child standing between her husband and a title. Soon after, the husband's death is reported, but he comes back to life on the eve of his wife's marriage with his friend; his cousin poisons his mind against her, and there is a time of trouble until all falsehoods are exposed, and he dies in earnest, making way for his friend. The bad cousin, having been forced into marrying a man who has detected her wickedness, is left very uncomfortable, although forgiven by the heroine.

SEAFARERS: J. Bloundelle Burton. $1.00.

This ghastly story tells of a vessel which rescued a few negroes from a slaver deserted by her crew, and discovered—too late—that they were afflicted with a mysterious and infectious disease, the three stages of which were blindness, delirium, and death. The heroine, a passenger, has two lovers, both of whom behave so very well that the author's expedient of ridding himself of one by means of a pet tiger seems unnecessarily cruel. The story is founded on a newspaper account of a deserted vessel found in mid-ocean.

SEA-FARERS: Mary Morison. $1.50.

The hero and heroine, supposed by their parents to have been drowned while boating, reappear as a pirate and his wife—the pirate with a super-piratical ability to threaten to throw his father out of window as a measure of enforcing a loan. In the end he becomes prosperous and all is forgiven, chiefly because he has an infant son. The moral is invisible, and the story is not so well written that a moral is unnecessary.

STANFORD STORIES: Charles K. Field and W. H. Irwin. $1.25.

A baker's dozen of tales about life in the great Pacific Coast University, upon which the Spanish war seems to have made a profound impression, inasmuch as it brings most of the stories to an ending, good or bad. The only difference of any consequence between this book and similar volumes representing Eastern colleges is that the students seem less intent upon demonstrating their extreme old age, and are not too world-worn to manifest their gratitude to the founder of the University.

TRUE WILLIAM PENN: Sydney George Fisher. $2.00.

The author is not content with stripping Penn of all the school-history virtues and making him an inconsistent mingling of fanaticism and time-serving prudence, but he must needs also copy the Jesuit of Henry Esmond and DeFoe and present it to the reader as the genuine priest. These United States have outgrown the ignorance which is deceived by such work. American distrust of the Jesuit is confined to that class which arranges champagne, Amontillado, and Chartreuse under the category "rum," fancies that all Jews are usurers, and dreams that there are female Jesuits.

VALLEY OF THE GREAT SHADOW. Annie E. Holdsworth. $1.50.

The characters are collected in a sanitarium, and nearly all are invalids; but a healthy girl, nursing her invalid father, a precocious infant, and a doctor are normal creatures. Many of the incidents are purposely pathetic, but in some respects the tale is the complement of the author's "The Years That the Locust Hath Eaten," for it shows how a selfish wife may waste a man's life. It suggests comparison with "Ships That Pass in the Night," but was evidently not prompted by that work, although its scene is similar.

VOICES IN THE NIGHT: Flora Annie Steel. $1.50.

As a novel, this book is not especially original, for its plot revolves about a young man whose old love, although happily married, cannot resist the temptation to remind him of former days, and even feels a jealous pang when she sees that he is forming new ties. As a study of Indian life, the difficulties of Indian administration, and the possible complications arising from the marriage of an educated Baboo and an uneducated Englishwoman, it is highly interesting. A small boy, whose good breeding does not prevent him from being amusingly original, is a most agreeable contrast to the mannerless cub so much beloved by many American novelists in search of the comic.

Books Received.

THE LIFE AND WORKS OF ST. MARY MAGDALEN DE-PAZZI, Florentine Noble, Sacred Carmelite Virgin. Compiled by the Rev. Placido Fabrini. Translated from the Florentine edition of 1852, and published by the Rev. Antonio Isoleri, Miss. Ap. Enriched with new illustrations, together with the reproduction of those in the original work. Philadelphia. 1900. Pp. 469.

THE HISTORY OF THE PASSION OF OUR LORD JESUS CHRIST. Explained by the Rev. James Groenings, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xi—517. Price, $1.25.

THE LITTLE MAID OF ISRAEL. By Emma Howard Wight. *The Same.* 1900. Pp. 96. Price, 30 cents.

WEIGHED IN THE BALANCE. By Christian Reid. Boston: Marlier, Callanan & Co. 1900. Pp. 500. Price, $1.50.

MEDITATIONS ON THE PSALMS OF THE LITTLE OFFICE. By Peregrinus. With an introduction by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. xvii—140. Price, 75 cents.

A SON OF ST. FRANCIS. St. Felix of Cantalice. By Lady Amabel Kerr. *The Same.* 1900. Pp. 200. Price, $1.00.

THE FLOWING TIDE. By Madame Belloc. *The Same.* 1900. Pp. ix—298. Price, $1.60.

HOLY MASS: A Morning Paradise. By the Very Rev. R. O. Kennedy. Notre Dame, Indiana: *The Ave Maria.* Pp. 86. Price, 5 cents.

THE CANTICLE OF THE MAGNIFICAT. By the Rev. P. A. Sheehan, P.P. *The Same.* Pp. 36. Price, 5 cents.

THE TESTAMENT OF IGNATIUS LOYOLA. Being "Sundry Acts of our Father Ignatius, under God, the First Founder of the Society of Jesus, taken down from the Saint's own lips by Luis Gonzales." Translated by E. M. Rix. Preface by George Tyrrell, S.J. St. Louis, Mo.: B. Herder. 1900. Pp. vii—230. Price, $1.00.

CHRIST THE MAN-GOD OUR REDEEMER. By J. F. X. O'Connor, S.J. *The Same.* 1900. Pp. 87. Price, 40 cents.

OLD IRE. A Reminiscence. By Lawson Gray. *The Same.* 1900. Pp. 168. Price, 75 cents.